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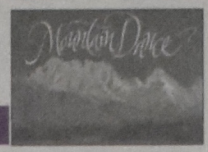

56th year of publication

Relief agencies help Peru recover from devastating earthquake

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JUL 2 5 2001

CRWRC PHOTO

Pastor Adan Llamoca stands on the remains of his Assemblies of God church, destroyed by the earthquake.

Alan Doerksen

ST. CATHARINES, Ont. — In the wake of the devastating earthquake which hit Peru June 23, relief agencies such as the Christian Reformed World Relief Committee (CRWRC) have been searching for survivors and helping with short- and long-term recovery.

The Peruvian earthquake, was 8.1 on the Richter scale in magnitude, and left at least 71 people dead and more than 1,000 injured, reports CRWRC. The quake was centred in the Pacific Ocean near Arequipa, Peru, but the tremors could be felt as far away as Chile and Bolivia. Officials said some 70 aftershocks have also occurred.

According to the Catholic Relief Service, at least 60,000 homes have been destroyed and more than 100,000 people have been left homeless. Evangelical Press (EP) gave a more conservative figure of 50,000 people left homeless, and reported that the quake was the strongest to hit Peru in 30 years.

Two years ago, CRWRC was involved in a $90,000 (US) relief project in Peru because of an El Niño mudslide. Now, in response to the latest earthquake, CRWRC has made $10,000 (US) available to help meet the immediate needs of survivors.

Rob and Betty Roldan-Wood, CRWRC staff, arrived in the city of Arequipa on June 30, 2001 to assess the damage in the region where the earthquake hit, and reported: "In the city of Arequipa, the earthquake has damaged some of the older buildings, notably the cathedral which dates from colonial times, but there is not much evidence of material damage to the modern buildings and life is pretty much back to normal. The real disaster area that we have seen so far is on the coast....

"We visited the town of Camana, about 130 km west of Arequipa. There the quake hit at 3.30 p.m. on Saturday, June 23, but the real damage was done by two tsunamis (15 metres high tidal waves) which followed half an hour later. The townspeople were warned by the police to get to higher ground, but some of the people working in the fields and outlying villages didn't hear the warning. There is still no official list of the dead and missing, but the number of bodies recovered is now 34 and they expect to find many more, including some fishermen who were out at sea."

Towns wiped out

"The townships of La Punta, El Chorro and La Deheza, which stretched for about 2 km along the coast south of Camana have been literally wiped off the map.... The people are getting organized and are building temporary shelters on a strip of flat land behind the town. The Civil Defence has supplied some tents, but most are using poles, polythene sheets, opened- out rice bags and anything else they can find.

"In Camana town we found Pastor Adan Llamoca of the Assemblies of God church, who accompanied us to the refugee camp. Some 25 of the 130 families there belonged to a 'daughter church' in La Deheza that was flattened.

"The Ministry of Health has set up a medical post in a tent in the camp, but medical supplies are scarce. They fear an outbreak of tuberculosis, which some already have, and in close quarters it could spread. The coast is nearly continuously in a cold, damp fog, due to the cold offshore current, even though the land is desert.

"We spoke to a number of people, some of them widows.... Some have nothing left but the clothes they were wearing when the wave struck. [They] said, 'We don't have any animals left. We lived and worked on our plot of land. Now there is no work: nothing. It's incredible how life can change in just minutes.' The immediate food supplies are being

See **FLOODING** page 2...

Annual index reveals worldwide 'corruption crisis'

BERLIN (Newsroom) — Five of the world's 10 most corrupt countries are in Africa and two belonged to the former Soviet Union, according to the 2001 Corruption Perceptions Index published this week by Transparency International.

"There is no end in sight to the misuse of power by those in public office, and corruption levels are perceived to be as high as ever in both the developed and developing worlds," said Peter Eigen, chairman of Transparency International (TI), which has issued its Corruption Perceptions Index since 1995. "There is a worldwide corruption crisis."

Transparency International, based in Berlin, is a civil society organization dedicated to curbing international and national corruption. The ranking of 91 countries released on June 27 was topped by the following 15 nations as the most corrupt: Bangladesh, Nigeria, Uganda, Indonesia, Kenya, Cameroon, Bolivia, Azerbaijan, Ukraine, Tanzania, Russia, Pakistan, Ecuador, Nicaragua, and Cote d'Ivoire. The organization cautioned that only a few surveys were available to measure corruption in Bangladesh, and their scores varied widely.

Finland, Denmark, New Zealand, Iceland, Singapore and Sweden scored 9 or higher out of a clean score of 10, indicating very low levels of perceived corruption. But 55 countries — many of them among the world's poorest — scored less than 5, suggesting high levels of perceived corruption in government and public administration, according to the TI report.

Vicous circle of poverty, corruption

"The new Index illustrates once more the vicious circle of poverty and corruption, where parents have to bribe underpaid teachers to secure an education for their children and under-resourced health services provide a breeding ground for corruption," Eigen said at a press conference in Paris. "The world's poorest are the greatest victims of corruption. Vast amounts of public funds are being wasted and stolen by corrupt officials."

Good governance and fighting corruption is key to making aid effective and convincing donors that any additional resources will be used effectively, World Bank

See **GOOD** page 2...

News

Flooding, freezing temperatures affect Peru's quake victims

... continued from page 1

met by Red Cross soup kitchens, but they are worried about the long-term prospects. They say it will take three years for the land to recover and produce crops after being flooded by seawater. A lot of the town's food supply came from that coastal strip. They are trying to salvage what is left of this year's crops from the mud.

"CRWRC has released $10,000 (US) to three local organizations through which it will focus its relief efforts on the coastal areas of La Punta, El Chorro, and la Deheza. These townships were devastated by the tsunamis (tidal waves) caused by the earthquake," reported the Roldan-Woods. With the help of local agencies and churches, CRWRC will also provide agricultural supplies and technical assistance, and the materials to construct temporary houses. Financial gifts for CRWRC's response to the Peruvian earthquake can be given online at **www.crwrc.org** or called in to 1-800-730-3490. Cheques should be earmarked "Peruvian Earthquake" and sent to CRWRC, 3475 Mainway, P.O. Box 5070, Burlington, ON L7R 3Y8.

CRWRC PHOTO

A woman walks by rubble of buildings leveled by the quake in La Punta.

Raúl Hernández, Latin America division director of Christian Aid, says current weather conditions in Peru have increased the immediate need for temporary shelter and food. "This is winter in Peru and temperatures plummet to freezing in the hills," Hernández told EP. "Moreover it is the rainy season. These people need help immediately."

According to the Alliance of Evangelical Churches of Peru, 80 per cent of the buildings in the city of Aquegua were damaged beyond repair. More than two million hectares of farmland in that area were destroyed.

Rosemary Gibson, head teacher of Arequipa's International College, reported that the school suffered only broken windows, but the safety of the building and the students was still a major concern. Gibson told Latin American Mission News Service that while daytime temperatures soar, warm clothing and shelter are needed at night. Medical needs are acute since many older hospital buildings were damaged by the earthquake.

International Aid is sending urgently needed medicine, hygiene kits, medical supplies and blankets in their first shipment to the country. "We will continue to monitor the situation and reach out in compassion to those people whose lives have been shattered," said Enriquez.

A volunteer team of Southern Baptists reported that people in damaged areas are desperate for spiritual aid as well. The team, visiting Peru from Saddleback Valley Community Church in Lake Forest, Calif. were already in Arequipa when the quake hit, reports Baptist Press. Unhurt, the 70-member team led outdoor worship services the next day to receptive audiences.

Good governance, fighting corruption essential

... continued from page 1

President James D. Wolfensohn told a United Nations conference on least developed countries (LDC) in Brussels last month. "LDC countries must address these issues," he said. "Where political leaders are committed to reform, and capable civil servants and community groups can implement change, aid increases public confidence in the reform process and attracts greater private investment in national economies."

Bribe Payers Index

Corruption is no stranger to the world's most prosperous countries, and Transparency International is increasing its efforts to address the issue in politics, business, and banking, said TI Vice Chairman Frank Vogl. "We aim to publish a new Bribe Payers Index in early 2002 to shine the spotlight on the propensity of western firms to use bribes in emerging market economies."

TI Vice Chairman Tunku Abdul Aziz noted that because the ranking is based on surveys taken during the previous three years, "it may not give credit to new government leaders who are making determined efforts to counter years of rampant corruption in their countries. For example, in recent times, we have seen new leaders take the helm in Nigeria, Mexico, and the Philippines intent upon far-reaching anti-corruption programs. ... Relief from the IMF and increases in aid funding are evidence that the poor ranking of Nigeria in the CPI is recognized internationally as an inheritance that cannot be overturned in the space of one or two years."

In an April meeting in Berlin, Wolfensohn told bank staff that six years ago corruption was not part of policy discussion because "it was seen as too political and, for many, an impossible challenge. Today we are working on anti-corruption and good governance programs in 95 countries, and we are a leader in many aspects of this work. ... The Bank has a crucial role to play in working with governments to put in place good and strong governance, effective legal and judicial systems, and a robust financial system, and to assist in the fight against corruption."

Religious leaders attending a poverty conference convened by the Council of Anglican Provinces of Africa and the World Bank in Nairobi last year, however, criticized the bank for continuing to fund regimes that were widely known to be corrupt and that squandered international aid intended to help impoverished populations.

As Zimbabwe's workers strike, Mugabe steals more farms

ZIMBABWE — Zimbabwe has often been in the international news over the past year for the take-over of large white-owned farms by bands of thugs calling themselves war veterans with the blessing and encouragement of President Mugabe. In late June the country's business ground to a halt for two days as many thousands of citizens joined in a general strike protesting steep increases in fuel prices.

About two months ago, the Catholic bishops of Zimbabwe addressed an open letter to the government condemning its disregard for law in the land seizures and also the pervasive corruption in the state-owned National Oil Company and other agencies. It charged that widespread corruption caused steep increases in the price of gas as well as grain. The Catholic Commission for Justice and Peace joined the labor unions in calling for a rollback in prices, which had been raised as much as 70 per cent.

Although Mugabe's government declared the strike illegal, the president of the Zimbabwe Congress of Trade Unions estimated that over 90 per cent of workers joined in. The government charged that the strike was politically motivated to gain support for the opposition party, which has close links with the unions.

Prosperous with poverty

According to ENI, unemployment in Zimbabwe has climbed to 60 per cent and inflation to 70 per cent. Zimbabwe has been one of the most industrialized and most prosperous nations in Africa; nevertheless, three quarters of the people live in abject poverty.

Mugabe came to power in 1980 with the collapse of white rule in Rhodesia after almost twenty years of racial strife. At independence, whites owned nearly all the best agricultural land in the country. Mugabe promised cooperation and a peaceful transition. Britain and the U.S. provided hundreds of millions of dollars to enable the government to purchase farms from white owners for redistribution.

Most of these funds vanished. And almost all the expropriated lands that were purchased went to government officials and wealthy blacks. On the few farms where peasants were resettled, they were not provided with the means to farm successfully. According to the white farmers union, millions of acres of good agricultural land have been rendered unproductive by government corruption and mismanagement. The land, they say, needs roads, water, fertilizer and machinery to make farming viable.

Over the past decade, Mugabe has made overtures to the international community — mainly Britain and the U.S. — to finance further land redistribution. Although everyone agrees that it is needed, the trust has long ago been squandered.

Last year Zimbabwe's voters turned down a new constitution drawn up by Mugabe's government which would have given the president more power. In an attempt to save his sagging popularity, critics say, Mugabe fomented the land seizures which have violently and in defiance of the country's Supreme Court dispossessed over one thousand white farmers. Recently the government announced an increase in the number of farms to be "nationalized" – to 5,000. This would mean that over 90 per cent of white farms in Zimbabwe would be expropriated without compensation of any kind.

The government also passed a law forbidding anyone from attempting to take back lands that have already been seized by squatters, even though the courts have ruled the seizures illegal.

As the government bogs down in corruption and lawless bands of "war veterans" assert their will, the Zimbabwe economy is on a downward spiral. As time for the harvest approaches, the infrastructure to bring it to market is quickly disintegrating.

Catholic bishops have recognized the need for land redistribution but have been sharply critical of Mugabe's methods. Although he himself is a Catholic, he has ignored the bishops' pleas and criticisms. Last month he designated for appropriation two Catholic mission farms with hospitals, workshops and a school run by the church to help the rural poor.

In May, the African region of the International Union of Students wrote to the Vatican asking for the excommunication of Mugabe for his human rights violations.

News

Christians and Muslims at odds over Nigerian constitution

Obed Minchakpu

JOS, Nigeria, (ENI) — A leading association of Nigerian Christians is calling for the country's constitution to be strengthened to reinforce religious liberty in Nigeria.

Saidu Dogo, the secretary general of the northern Nigeria chapter of the Christian Association of Nigeria (CAN), made the call at a public meeting in Kaduna organised by a presidential committee reviewing the constitution.

CAN is an umbrella body for Nigeria's Roman Catholic and Protestant churches.

BAPTIST PRESS PHOTO BY BOB SIDDENS

Nigerian President Olusegun Obasanjo, a Baptist, waves to enthusiastic Nigerian Baptists, who are celebrating 150 years of ministry this year.

Religious clashes result

Thirteen states in the country have adopted and are implementing Sharia, the Islamic legal code, in their respective states, leading to religious clashes, reportedly killing hundreds of people. Nigeria has more than 100 million people — making it Africa's most populous country — with big Christian and Muslim communities. There is no reliable estimate of which religion dominates nationally, but Muslims are in a big majority in the north and Christians dominate in the east, while the south-west is mixed.

CAN says that it is particularly concerned that Muslim governors in northern Nigeria are getting around a section of the constitution that prohibits federal and state governments from adopting a state religion. CAN wants the constitution strengthened to prevent federal or state governments from enacting religious laws at odds with the country's secular status.

CAN also wants limitations on the powers of Sharia courts of appeal by restricting their scope so that they would deal only with Sharia civil cases. Sharia courts of appeal have been in existence in northern Nigeria since independence. However, the jurisdiction of these courts has been limited to personal and family matters, while the criminal aspects were vested on the non-religious courts under the control of the federal government.

In October 1999, following the transition from military to civilian rule, the new president, Olusegun Obasanjo, set up a committee to review the constitution. The review committee received two million written submissions, and heard 500,000 oral presentations. Its report said that the issue of the secular character of Nigeria had not been adequately addressed by the constitution. It recommended that the constitution be amended to provide for a secular status for the country.

The government has now set up a new committee to hear debate about these recommendations.

The federal government hopes that by going over the constitution and getting rid of clauses that contradict provisions on human rights and religious liberty, it can check the nation's intractable religious conflicts.

According to Philip Ostien, a professor at the law faculty of Jos University, in Northern Nigeria, Christians living in states that have introduced Sharia have "long-standing complaints". These complaints include difficulties in acquiring land for church buildings or burial grounds, problems with school admissions and teaching Christianity alongside Islam in schools, obtaining facilities for religious broadcasting or getting government jobs.

He added: "Christians living in the affected [Sharia] states are with some historical justification fearful of misapplication of Islamic law to them, and fearful also of the fanaticism the new laws might encourage among Muslims."

However, while Christians want to see the constitution strengthened, Muslims wish to see greater autonomy to allow mainly Muslim states to be administered in accordance with Islamic laws.

At the public hearing on June 30, Muslim leaders insisted that Sharia was a non-negotiable demand.

Aliyu Umar, a Muslim legal practitioner representing the Kano state house of assembly — the state parliament — and the Nigerian Muslim Lawyers Forum, said that Muslims wanted the constitution amended to allow states where either Islam or Christianity had a clear majority to adopt a state religion. He also called for section 38(1), which deals with the issue of freedom of thought, conscience and belief, to be "expunged from the constitution".

Awwal Yadudu, the former legal adviser to the military government that drew up the 1999 constitution, said that the demand by Nigerian Muslims for the entrenchment of Islam in northern Nigeria, was in accordance with the provisions of the constitution.

"There is an overwhelming expression of the need for Muslims to govern their lives according to Sharia," said Yadudu, who is also a professor of law at Bayero university, Kano.

Rwandan official praises churches' role in reconciliation

Paul Jeffrey

NOORDWIJKERHOUT, The Netherlands, (ENI) — Rwanda's churches played a sad role in that country's 1994 genocide, yet they are today helping to build reconciliation at the grass-roots level, according to the Rwandan official overseeing the African country's long journey towards peace.

"No one can talk about reconciliation in Rwanda unless the churches join in the discussion," Aloisea Inyumba, the executive secretary of the National Commission for Unity and Reconciliation in Rwanda, told ENI in an interview here, during a congress of the World Association for Christian Communication.

Church controls spirit, mind of people

"I as a government official can control structures, but the church controls the spirit and the mind of the people."

Inyumba said the church "was one of the institutions that was supposed to protect the people, but instead turned against them" during more than three months of ethnic violence in 1994 which claimed the lives of as many as one million Rwandans, most of them minority Tutsis killed by rival Hutus.

Several Rwandan church leaders have appeared in court in recent weeks on charges related to the mass killing. In May, an Anglican bishop pleaded not guilty to charges of genocide before the International Criminal Tribunal for Rwanda. In June, a Belgian court found two Rwandan nuns guilty of war crimes.

Inyumba said that the conviction of the nuns was a positive development. "It's been difficult for some people to acknowledge the role of some church leaders in the genocide," she said.

"We shouldn't be surprised that nuns were involved," added Inyumba, who claimed that 80 per cent of the country's Christians were involved in the killing. "The nuns were leaders, but not the only ones. Other clergy and church leaders were also involved."

Inyumba's commission oversees a nationwide program for promoting reconciliation, educating Rwandans about their rights and promoting a culture of tolerance. She told ENI that while the past should not be forgotten, her country "cannot live in the past. We're talking about new challenges, new thinking, a new Rwanda."

She said her country's churches "have made marked progress in the role they can play in reconciliation. The Protestant churches have openly condemned the genocide, and the Catholic Church has engaged in a remarkable process of self-reflection. For the first time, the Catholic Church is talking about [her commission's peacemaking] initiatives. Before they only talked about sacraments and baptisms, but now the priests and nuns are talking about genuine reconciliation. This is an important step."

Inyumba's keynote speech on July 5 to the WACC congress was one of a number of presentations about processes of reconciliation around the world. The theme of the congress, at which more than 250 church-related media professionals from 83 countries are present, is "Communication: From Confrontation to Reconciliation."

Media fomented violence

According to Inyumba, the media played a key role in fomenting the 1994 violence in Rwanda. One Hutu-controlled station, Radio Milles Collines, became widely known in Rwanda as "Hate Radio" for its encouragement of violence.

"It broadcast the message that one ethnic group was snakes and cockroaches, and told you how to kill them. It gave information that deliberately supported the organizers of the genocide. That one radio station contributed 40 to 50 per cent of what happened in our country," Inyumba said.

According to Julienne Munyaneza, WACC's regional coordinator for Africa and the Middle East, her organization has been supporting the Rwandan Council of Churches by producing radio programs which the council supplies to the country's national radio network.

Testimonies people want

Most of the programs, according to Munyaneza, contain testimonies of ordinary people "telling how they survived, how they helped others to survive or escape, how they hid people from the other tribe, how Christians today are helping widows and how they've taken in orphans and given them a home. These are testimonies that people want to hear."

WACC supports radio programs on reconciliation in several other countries. In neighboring Burundi, also torn by ethnic violence, WACC helps produce the country's most popular radio program,"Our Neighbors, Ourselves" According to Maria Polanco, president of the World Association of Community Radio Broadcasters, 85 per cent of Burundi's population listen to the program.

"It's a story about two neighboring families who come from two different ethnic groups, and how they maintain their friendship despite all the pressures," Polanco, a professor of social communication at the Universidad del Valle in Colombia, told ENI. "It encourages peaceful co-existence without lectures, without lessons from the outside world, without violence. It just focuses on the lessons to be learned from everyday life together."

Munyaneza claimed radio is an essential medium in Africa. "Many people cannot read, but you see people with their radio working in a field, sitting in a bar, or cooking in their kitchen," she said. "When Rwandans fled into exile in the Congo they walked along listening to their radios."

Editorial

Does the New Testament church still serve as our model?

Harry der Nederlanden

The latest synodical report on office made me think about changes in the way those of us in the CRC, but in other Reformed churches as well, approach Scripture, changes that have occurred in most of our lifetimes.

I don't want to discuss office itself but use it only as an example of how Scripture still is taken as our authority but how it authorizes differently.

The church used to study especially the Acts and the Epistles of Paul to discover the number of offices, their functions and duties, how they relate to one another and to the congregation, and so forth. Different churches of the Reformation may have come up with different understandings of the key texts and consequently structured these offices in slightly different ways, but they were by and large agreed that the closer the church of today could replicate the structure of the New Testament (N.T.) church, the more faithful it is to God's Word.

A prescription and blueprint

This is how we read Scripture for hundreds of years. Not consistently so. But in the main. We took the N.T. to be not just a story (a description) of how the early church served in its unique setting, but we took it to be a prescription, a blueprint for how the church ought to be organized for all times.

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This is a central theme in the history of the Reformation. The church of the Middle Ages, which came to be called Roman Catholic, became so encrusted with merely human traditions and customs that the clear, simple Word of God had become hidden and deformed. The Reformers called for a return to the pure, unadulterated faith of the early church, including its form of government and worship.

The Reformed churches until quite recently assumed that the way the offices of the church were functioning, with pastors, elders and deacons, is pretty well the way Paul laid it out for us in his letters. We were not quite so confident, perhaps, about the order of worship, but we figured the basic elements were pretty clearly laid out for us.

In fact, some churches in the Reformed and Presbyterian tradition still cling to the principle that nothing should be done in our worship services that is not prescribed by Scripture. Since the N.T. makes no mention of musical instruments, for example, they sing a capella. The Dutch weren't quite so consistent; they liked their pipe organs too well. But for many generations, along with all other Reformed churches, they limited congregational singing to the Psalms (except for a few hymns provided ready-made in the N.T.)

Different patterns of ministry, ways of worship

Obviously we've given up on the idea that our present day churches should copy the N.T. church in either its government or its order of worship. We no longer feel bound to worship and minister in exactly the same way. Different times, different cultures call for different patterns of ministry and different ways of worship. That (and more) is what Mike Goheen's articles on contextualization were about.

Does this mean we no longer acknowledge the authority of Scripture in these areas? Does this mean we've abandoned the Reformed tradition?

Hardly. In implementing changes in church order, the CRC and other Reformed churches engaged in Scripture study after Scripture study. Some of this still fell into the old pattern. A more intensive, more sophisticated exegesis of the texts that have guided the church for hundreds of years revealed that there were more than three offices in the early church after all.

Perhaps in the past the CRC was guilty of reading its three offices back into the N.T. I'm quite sure that we have read the office of evangelist back into the N.T. to suit our present needs. There were things that needed doing in our churches that didn't seem to be covered adequately by the traditional job descriptions, so we looked for and found grounds in Scripture.

No need to clone the N.T. church

However, by and large we have gradually abandoned the idea that to be faithful to Scripture we must be clones of the N.T. church. Yet, we have not thereby abandoned the idea that Scripture addresses itself authoritatively to church order and worship. We don't simply bypass the many things Paul wrote on these matters as no longer of any concern to us.

We do with them what we have done with many other Scripture passages. While we often used to read Paul's letters as if they were addressed directly to us, we are now much more aware of reading over the shoulder of another audience. The church has always done this intuitively with many passages, such as those about covering heads, greeting with a holy kiss, avoiding adornments, and so on.

We never simply ignored these texts. We read them, however, not as timeless statements or general principles but as concrete applications of principle in a specific cultural setting.

The line between what is a general principle and what is an application is, to be sure, not an easy one to draw. Nor is it always easy to figure out what principle is being applied. Did Paul's rule that women cover their heads in assembly signify a general submission to male headship? Or did it, by symbolizing Christ's headship, actually displace and subvert pagan patriarchy?

Why aren't these things made clearer?

Why aren't these things made clearer in Paul? If they are so important, surely the biblical authors could have stated them in a way that would head off the endless disagreements the church has suffered on these issues?

The same is true of church offices. It would have been simple, wouldn't it, for the Bible writers to hand down a basic and permanent instruction booklet for assembling a true church? What we have, however, is not a snapshot or a cross-sectional model. We have a story. In it the church is a living, changing organism, structured differently at point A than at point B, and then moving on to point C at the closure of the canon. Our tradition used to assume (more or less) that with the end of the N.T. the church had been given its final form.

A careful reading of the N.T. reveals not an unchanging structure of leadership but a story of change. It is possible to read the description of these changes as a prescription not to freeze this development at point C but to continue and extend it. In effect, rather than stop at point C, theologians now draw a dotted line, as it were, through these points to points D, E and F and beyond into our own future.

A good case can, in fact, be made that there is no single point C, i.e., that all N.T. churches did not have identical structures of leadership. There was some degree of pluriformity from the beginning.

This doesn't mean there were no norms, that anything goes. But – like the N.T. church – we today have the responsibility, and the privilege, of discovering those norms, by studying Scripture together, prayer, listening, attuning ourselves to the needs of our neighbors and our culture, and relying on the creativity with which the Spirit empowers his church.

For many generations *semper reformanda* meant "reform the church to conform to the N.T. model." The idea of reform has been deepened. It now extends to the model itself. Just as the N.T. church was constantly seeking better ways to represent the risen Lord, so, too, we must go forward, unafraid to change in order to embody the same norms and carry on the same ministry. That's not being less but more faithful to the thrust of Scripture.

Thunder Bay activist gets results

Alan Doerksen

THUNDER BAY, Ont. — Staying in touch with politicians about issues of concern can make a real difference, as Ben Postuma has discovered. In the past, Postuma has expressed his concern about the Ontario government's lack of support for independent schools, and now he is seeing some positive results from his efforts, as Ontario plans to offer tax credits to parents of students in independent schools.

"We as Christians are forgetting we have a role in government," says Postuma, who owns a small auto body shop in Thunder Bay, Ont. "We as Christians are not getting involved enough.... We have been too complacent."

Networking works

Postuma has been directly involved with contacting members of the Harris government to express his views on school funding. In April, he had the opportunity to meet with Ontario's Education Minister, Janet Ecker, for about 15 minutes. "She acknowledged our schools [independent Christian schools] are good schools," he reports. "She said what you have to ask for is tax credits." Ecker and her colleagues appreciate the quality of Christian schools, but Postuma explains that their main concern is the powerful public school teacher unions.

Through his own networking, and by attending various political meetings, Postuma has also met and spoken with Ontario Premier Mike Harris and several Ontario cabinet ministers. One of them, Dan Newman, told him that "there was a change of heart around the cabinet table" about the issue of funding independent schools. Postuma says a good strategy is to find out background information about cabinet ministers before contacting them. If you know more about them, they can be more receptive to your ideas.

'I will not forget this'

On June 14, Postuma organized a welcoming rally for Premier Harris, to thank him and his government for the tax credit. At the rally were 208 supporters, who shared a meal with Harris and offered him a bouquet of flowers. These he later passed on to his mother in North Bay, says Postuma. "We outnumbered anti-Harris protesters three to one" at the rally, he says. "We had the biggest support rally for Harris. He said, 'I will not forget this.'"

Personal contact with members of government can make a real difference, contends Postuma. On issues of concern, he suggests calling an MP or member of the legislature, and leaving a message for him or her to call back, if necessary. A local Liberal member of the legislature told him that his party gauges issues by the number of phone calls they get on a topic.

Besides organizing the welcome rally, Postuma also placed a full-page ad in the Thunder Bay *Chronicle-Journal* (the daily newspaper), and called around for donations to cover the cost. Since the rally, he observes that there have been more positive stories in that newspaper about the school funding issue.

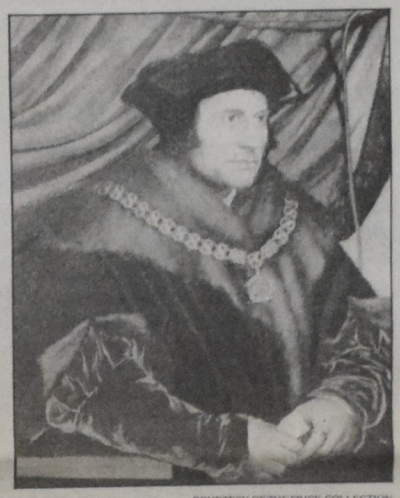
Postuma and his family attend Hope Christian Reformed Church in Thunder Bay. Three of his children go to a local Christian school, and two others have already graduated.

Mexican politicians celebrate new patron saint

MEXICO CITY, Mexico (EP) — It is both tradition and law in Mexico that politicians do not endorse a particular religion or profess their faith. However, almost 80 Catholic statesmen together attended a Mass in June to honor Thomas More, the new patron saint of politicians.

The event was a family affair to emphasize the point that the politicians were attending as private citizens, but their gesture was not lost on Cardinal Norberto Rivera who presided over the service. "Man can't separate himself from God just as the political cannot be separated from the moral," Rivera said during the mass. "Your lives show us that the government is, above all else, an exercise in virtues."

Since the 19th century, Mexico has had varying degrees of laws against the free exercise of religion. In just the last 25 years, the government has lifted some of the harsher restrictions and restored the legal status of most religions.



COURTESY OF THE FRICK COLLECTION

Sir Thomas More, from the painting by Holbein.

What was not said

I was surprised to read the article on Presbyterians, complete with picture of moderator Jack Rogers — surprised at what was not said!

Jack was part of the Christian Reformed student group at the Free University of Amsterdam when I arrived there in the fall of 1960. I met him at a conference in Baarn along with my good friend Virgil Cruz, a black Presbyterian who taught at Dubuque and Hope and is, I am told, now living in the Netherlands with his Dutch wife.

They were a small group of conservatives dedicated to reclaiming the Presbyterian church from its liberalism, mostly of United Presbyterian background. The conference in Baarn was on creation and featured Herman Dooyeweerd as speaker.

Jack Rogers later was pastor of the American church in Dordrecht (Dupont people) as he continued his studies — I preached for him there a couple of times; he was succeeded in Dordrecht by our own CRC missionary Sid Rooy and a few CRC folk were members there while teaching in the American School.

I have not met Jack Rogers or his lovely wife Sherry since those years, but I have his book published by The Westminster Press of Philadelphia in 1974, *Confessions of a Conservative Evangelical*. I doubt very much whether he has become a liberal in theology over the years, even if his stand on social issues disappoints conservatives. I should judge the Presbyterian Church very blessed indeed with Jack as moderator.

John Koole
Strathroy, Ont.

Hielema should rely more on Bible

It is amazing to me how Mr. Hielema can come up with more pessimistic rhetoric and opinions in every article that he writes (Re: Nose for News: June 25, 2001).

But I take offence when he claims Jesus' words and then writes down his own words. "Don't be scared for those who kill the body, because the real dangers are to those who kill the soul." Jesus' words in Matthew 10:28 read as follows: "Do not be afraid of those who kill the body but cannot kill the soul. Rather be afraid of the *One* who can destroy both body and soul in hell."

I would gently suggest that Mr. Hielema rely more on the Bible with its wonderful message of renewal and regeneration than on the "ably" documented stories of the *Globe and Mail*.

Cor Kooger
Lindsay, Ontario

For a quick Letter to the Editor, please send it by fax to: (905)- 682-8313, or by e-mail to: cceditor@aol.com

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Poetry/Environment

For Bill* One Stage Ahead

It isn't what you had in mind
to step out in the middle of the play
while others meander through the scenes
with time like Methuselah

you still have so many ideas
there are so many conversations to have
highlights to celebrate
but making long range plans
reminds you and reminds you
of what you try to forget
mocking the hope you can muster
when you live only in this moment

you wonder why you ever took a day for granted
now each sun rises in sharper colors
the birds are making poignantly sweet music
your grandchild's hand in your own so warm and alive
you ache to hold it there forever

you can hardly think about the everlasting moment
even though you know everyone will face it

yet draw comfort from it
that transition from
seeing through a glass darkly
to standing face to face
knowing the face the voice the outstretched arms

you think of a new journey
a new stage with the old script
the one you've been working on with fear and trembling
the one you've shared with your children
who will one day be making this same journey

you hope for a long rehearsal
try on the new stage clothes in your mind
repeat the lines with awe in your voice
and wait
with your stomach fluttering next to your heart
for your turn on the next stage

Linda Siebenga

**Bill Stolte, Professor of Civil Engineering at the University of Saskatchewan stepped up on the next stage June 18, 2001.*

Is someone calling us to environmental service?

Creation waits...

John Wood

There are few contemporary Christian writers I enjoy more than Eugene H. Peterson. His Biblical paraphrase, *The Message* is popular with pastors and professors alike. I think part of his attraction is that he is in touch with the full ambit of creation. He knows both animate and inanimate nature and is on equal terms with human and non-human creation. In two decades of parish ministry he established a habit of taking a Monday Sabbath. Oops, for a moment I slipped and spelled out "perish ministry". That is of course what can happen to us when the press of today's need is so overwhelming that we become indispensably busy.

Rest from doing

Early in his ministry Peterson learned that practising the spiritual discipline of Sabbath was good for his professional life. And he often took this rest surrounded by nature, on long walks in the company of his wife. I find myself challenged by his example. In the bustle of the academic world it is easy to let the good push out the best. So, I need to be encouraged by others to do what I know I should do. I must learn to do what society, or my own vanity or lack of discipline keep me from doing. I must rest from doing. It is good to be reminded of what my Campus Crusade for Christ friend, Bob Tiede said almost 30 years ago. "If you can't get your work done in six days, you will never get it done in seven." Well, there is nothing new here, or is there?

A faithful encourager

A 30-year-old message does not ring with the same force as a friendly word today. And the experience of a distant author, like Peterson, who I have never met, although attractive, is still a distant voice. What I need, what we all need, and what Scriptures urges us to do is to encourage one another. Today, when we hear the word of the Lord, as the letter to the Hebrews puts it (Hebrews 3:13) is the time for action. What we need, I believe, is a generation of environmental encouragers. People who will help us see the world with fresh eyes. These are women and men who understand the time and know what must be done. As Susan Bratton has said, we need to begin appointing a new class of deacons or servants in the church — people she calls "eco-deacons".

I started thinking about this while reading in Peterson's book *The Contemplative Pastor: Returning to the Art of Spiritual Direction.* "American Christians," he notes, "tend to focus on private as opposed to common prayer," or on private effort, not corporate action. But prayer, as Peterson notes, is a subversive activity. It involves a more or less open act of defiance against any claim by the current regime...." It takes a lot of courage to be this kind of subversive today. And we seldom can do it alone.

A steward's quest

We are faced daily with daunting environmental challenges. The tasks can seem overwhelming. What can a mere individual do in the face of global climate change, contaminated drinking water or a host of other threats to creation? To paraphrase the ancient mariner's prayer, "Protect me Lord. For my ship is so small and your sea is so vast." It hardly seems possible to have the mental strength, courage of conviction, or even the physical energy to carry on.

But here is where the secret of God's kingdom work begins. Stewardship does not start with protest, but with prayer. It begins not with solitary action, but with a community plea. And this is where an eco-deacon can lead us. There are among us those who can encourage and exhort us, and then help us organize for action. It is time to begin encouraging the encouragers, to designate some for a special ministry to the body today.

Perhaps your church will become a "Creation Awareness Centre." Or maybe it is time to begin building a new environmental lightning rod. You could even appoint someone to teach you spiritual disciplines in the natural classroom that surrounds us everyday. I think we need to begin encouraging one another to see our neighborhoods and communities, our farms and our suburbs all with stewardly eyes. Commissioning a few eco-deacons to guide us would be a good step on this path.

John R. Wood teaches environmental science at The King's University College, Edmonton.

Canadians take 'blanket train' to capital for Aboriginal Day demonstration

Ferdy Baglo

VANCOUVER (ENI) — Church groups, Aboriginal leaders and other Canadians converged by train on Canada's capital recently to demonstrate for swifter government resolution of Aboriginal land rights issues.

Several hundred people unfurled 1,000 blankets on the lawn of the Supreme Court of Canada in Ottawa on 21 June, National Aboriginal Day, in a ceremony calling for the restoration of land to Aboriginal peoples.

For six days, trains had travelled across Canada stopping to gather people, blankets and signatures for a petition expected to carry 50,000 names to be given to Prime Minister Jean Chretien on 25 September 2001, the one-year anniversary of the launch of the petition campaign.

The petition asks the government to establish an independent commission to "implement Aboriginal land treaty and inherent rights," said Ed Bianchi, national co-ordinator of the Aboriginal Rights Coalition (ARC), which represents 12 national churches and several faith and regional groups. "The current process for resolving land rights in this country is fatally flawed."

Currently the Canadian

See **BLANKET** *page 11...*

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Arts/Media

Film Review

The Pledge: the quest for justice as trap

Harry der Nederlanden

The Pledge, starring Jack Nicholson, recently became available on video. This was a film I'd decided to see in the theatre because it is based on a story by the Swiss playwright and novelist Friedrich Duerrenmatt. His work has fascinated me since I was introduced to him in a German course at Dordt College. The first time I went to see the film, it was sold out; the next time I went, it was no longer playing. If you missed it like me, here's a chance to see an interesting, thought-provoking film on video.

If you've seen or read any of Duerrenmatt's plays, it's probably *The Visit*. In it an old woman who has become rich and powerful after leaving home as a young woman returns to her village, which welcomes her as their hope for a renewal that only big money can provide. The people expect Ill, her childhood sweetheart, to rekindle the old flame and seduce her once more for the sake of the town.

However, the rich old woman has returned not to rekindle an old romance but to seek justice, retribution. Her old flame had treated her despicably when she was young, something he'd even forgotten himself, and the old woman, made monstrous by life's sufferings and by her wealth, enlists the entire town in her quest for justice.

Theme of justice

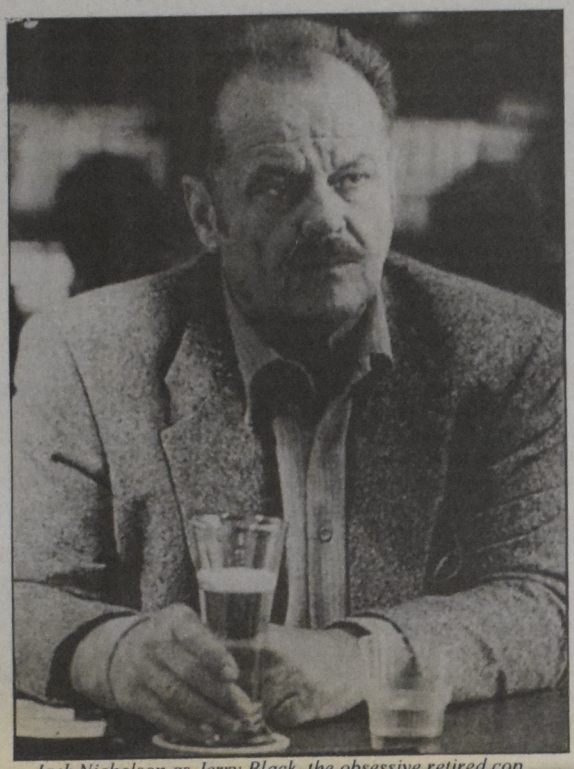
The theme of justice also figures large in *The Pledge*. While in *The Visit* it is memory, a nostalgic, romanticized memory, that comes under examination and reveals its dark, violent underside, in *The Pledge* the quest for justice is forward looking. The police detective in *The Pledge* makes a promise to bring a murderer to justice.

Faced with retirement and on his last day, Jerry Black, an aging Nevada police detective is drawn to the scene of a grisly murder: a ten-year-old girl has been brutally murdered and mutilated. His last duty as a police officer is to tell the parents what has happened to their daughter. Faced with a grief-stricken mother who cries for justice, he is cornered into making a pledge that he will not rest until he brings the killer to justice.

He has an easy out, for his colleagues quickly arrest a suspect, extort what sounds like a confession, and the suspect kills himself. As far as his colleagues are concerned, the case is closed and Jerry Black can go fishing. Jerry, however, is not convinced that they caught the right man and he keeps digging.

His fellow officers see his tenacity as a reluctance to retire. And it's true that he had invested everything in his job. He has no wife and family and is faced with the question, 'What do I live for now?'

But he also gathers enough evidence to make a credible case that there's a serial killer out there periodically stalking blonde school girls about ten years old. His former colleagues, however, see only his mental state and dismiss the evidence as scattered cases forced into a pattern by an obsessive mind.



Jack Nicholson as Jerry Black, the obsessive retired cop.

Setting a trap

Convinced he is right, Jerry persists, thinking himself into the killer's mind and landscape. Having detected the pattern of the criminal's mind, he sets the trap. Instead of retiring, he buys a dilapidated service station on the killer's route and waits for him to act out his compulsion to murder once again.

The service station is set in beautiful vacation country: mountains, woods, a lake to fish in, small-town neighborliness – in short, the sort of setting guys like Jerry dream of as the ideal place for retirement. He strikes up a friendship with the local waitress, and when she is abused by her ex-husband he allows her and her daughter to move into his place. Slowly a good relationship develops between Jerry and the little girl; he reads to her and cares for her. This makes the mother appreciate him, and before long a romantic attachment blossoms between them.

Not Paradise

The film exploits a bit of a cliche here, perhaps, and our sense of normativity. The viewer recognizes that the retired cop is, as it were, blundering into the real meaning of life: without realizing it, he has won the love of two people, he has created a family and settled in a piece of Paradise. We want this to work.

Yet, this is not Paradise, for all along there is a sense of menace and fate that lurks in the shadows. Along with Jerry, we keep looking out for the serial killer. But now the clever detective is no longer a detached observer and detecter of patterns; he has a little girl who could become a victim. He is vulnerable, involved, more than a cop; he has become like a father to the little girl.

When at last the serial killer does show up, we expect, no, we demand that his first thought is for the safety of the little girl and that he give up the role of the cop who has set the trap.

But he doesn't. On the contrary, the little girl becomes bait in the trap.

Cop's mind and purpose

He cannot put aside his cop's mind and his cop's purpose. Closing the circle, completing the pattern, fulfilling the primal pledge to bring justice overrules everything natural and kind in him. In *The Pledge*, finding justice — solving the crime — comes into screaming contradiction with restoring wholeness and shalom (peace). The order of the cosmos is not restored just because the detective mind has discerned its underlying pattern and confirmed and completed it; on the contrary, by focusing on that pattern and that profession, he misses the real, the human meaning and fulfilment which had come to him unbidden and unawares.

For all his keenness of perception and clever detection (Jerry embodies the essence of the detective mind since Arthur Conan Doyle and Poe), Jerry is blind, and his blindness draws him into the orbit of the killer, for he, too, becomes a danger to the life of the innocent. He, too, becomes a predator. Like the serial killer, he, too, is driven by a dark compulsion to complete a pattern, to force the world into a neat story with closure, to which he can append QED – solved.

Although the film focuses more on psychological and the Duerrenmatt story more on philosophical issues, both are very contemporary in their suspicion of the Western mind's quest for detecting the large patterns of meaning, especially in neat, schematic terms. It would be instructive to look into Duerrenmatt's "theology" (he's a p.k. – a preacher's kid) to critique it, but when viewing films or reading novels, I think it better to ask first whether it speaks to our own experience.

Certainly Christians understand the temptation to throw great energies into discerning the divine pattern or plan, not just for themselves but for human life in general. This is true not just of Calvinists but for Catholics and evangelicals as well. Not just those who believe in reason and science, but Christians as well want to see and witness to higher designs and purposes. And in the process we, too, have often lost sight of the simple calling before us, to show love, to extend the cup of cold water.

Is this in the very nature of things that the quest to make it all add up, to make it all come out right somehow turns against us? Not if it is done in faith, we say, which is another way of saying, only if we accept it as something only God does on our behalf.

This film does not point to that hope in the end, but it does set before movie audiences some profound questions and it is worth renting and perhaps even talking about.

Award 'Tarrs' Canadian editor and writer, Larry Matthews

GUELPH, Ontario — Larry Matthews, former editor of *The Canadian Baptist*, has won the Leslie K. Tarr Award for 2001, reports *Faith Today* magazine. This award celebrates a major career contribution to Christian writing in Canada. *Faith Today* presents the award annually at its June writers conference.

"Through his teaching he has set many on the path to write with intelligence, clarity and emotional impact. In his 10 years editing *The Canadian Baptist*, he shepherded many writers to reach a national audience with their writing for the first time," said Bill Fledderus, a member of the Tarr selection committee in Toronto. Fledderus is senior editor at *Faith Today*, a publication of the Evangelical Fellowship of Canada.

Matthews, who operates a business called Yes! Communications in Toronto, currently works as a communications consultant for Canadian religious charities. He also writes for magazines on a freelance basis. He teaches regularly, including recent stints at Tyndale College and Seminary and at many God Uses Ink conferences for writers.

The award is named for Les Tarr (d. 1995), who was given the first award in 1988. Tarr wrote for *The Toronto Star* and was one of the first editors of *Faith Today*. Other distinguished recipients have included John Redekop, Maxine Hancock, Margaret Clarkson, Harold Jantz, Phyllis Mitchell, John White, Harold Fuller, Hugh Cook, Jim Taylor, Audrey Dorsch and Doug Koop. The award is officially intended for "a writer who has been significant in communicating Christian truth and developing a high standard of writing among Christians."

Church

Three military officials and a priest convicted of killing Guatemalan bishop

Paul Jeffrey

GUATEMALA CITY (ENI) — In a landmark decision that promises to remake Guatemala's war-torn political landscape, a court has convicted three military officers and a priest for the murder of a Roman Catholic bishop.

The court also ordered government prosecutors to investigate others who may have been involved in the killing.

30-year sentences

Three military officers each received 30-year sentences for murdering Juan Gerardi, auxiliary bishop of Guatemala City. The prelate, a champion of human rights, was beaten to death in April 1998, just two days after releasing a report blaming the military for most of the abuses committed during the country's 36-year civil war, during which 200,000 people died.

Father Mario Orantes, a priest who shared a residence with Bishop Gerardi, received a 20-year sentence for complicity in the murder.

The bishop's housekeeper, Margarita Lopez, was acquitted of a charge that she helped destroy evidence of the killing.

"All of Guatemala is happy because of this significant step towards eliminating impunity," the Bishop of El Quiche, Julio Cabrera, told ENI. "And achieving justice in this case gives us hope that we can get justice for crimes committed against ordinary people. We only received justice in this case because the victim was a bishop. Now we need justice in the cases of the tens of thousands of victims who were poor."

The verdict was the result of a long and tortuous process. Since Bishop Gerardi's death three years ago, six witnesses, a prosecutor, and a judge linked to the case have fled the country in fear of their lives. There have been numerous threats against those seeking to bring the case to trial. A judge's home was bombed the night before the trial opened in March.

Although the judges recognized that no one had proved who physically killed the bishop, they declared that the three military officers were "co-authors" of the crime, involved in planning and carrying out the murder, as well as altering the crime scene afterwards.

The three military officers were convicted of "extrajudicial execution", which implies that the three acted as agents of the state in committing the crime. The verdict implies that the bishop's murder was a political crime, carried out by the nation's military, which had long been threatened by Bishop Gerardi's pastoral concern for truth-telling and justice.

An accomplice

The judges denied a request by the prosecutor to convict Father Orantes of the same offence, and instead declared him guilty of a lesser charge. They ruled that the priest "contributed to the planning and, in failing to denounce the deed, permitted the alteration of the crime scene, which converted him into an accomplice".

In their written decision, read at 4.30 a.m. on June 8 to a courtroom crowded with hundreds of people who had waited all night for the verdict, the judges described the key factors leading to their verdicts. Among the witnesses singled out by the judges was Ruben Chanax, who had been paid $40 (US) a week by Lima Estrada to spy on Bishop Gerardi. Chanax returned from Mexico, where he is living under a witness protection program, to testify that he had helped Lima Oliva and Villanueva move the bishop's body and clean blood off the floor leading into the parish residence.

After the verdict, Guatemala's President Alfonso Portillo acknowledged that the case had become "a national shame". He declared: "Today, for the first time in our history, law and justice have been applied to a political crime."

Human rights organisations also praised the verdict. "The trial's outcome marks the end of an era in Guatemala," said Jose Miguel Vivanco, executive director of the Americas division of Human Rights Watch. "For the first time, a Guatemalan court has ruled that army officers cannot get away with murder."

Attorneys for the four convicted men said they would appeal the verdict. Julio Echeverria, Lima Oliva's attorney, blamed "international pressure" for the court's decision. "It's not normal that so many ambassadors show up in a courtroom," he said. "Their presence had a message."

Among the diplomats who showed up in the courtroom while the judges were deliberating was US Ambassador Prudence Bushnell. Determined to show her personal support for the judicial process, Ambassador Bushnell ignored orders from the State Department in Washington that only a lower-level embassy official should appear at the trial, sources in Guatemala and Washington told ENI.

Everyone equally subject to laws

Guatemala's Attorney General Adolfo Gonzalez said there was "little chance" that the court's decision could be overturned on appeal. "What was demonstrated is that everyone is equally subject to the laws of the country, without any exceptions," Gonzalez said. "It's no longer taboo to bring military officers to court."

International observers, who have watched the trial closely, said they would continue to follow the appeal process, which could take up to two years. "It's more crucial than ever to demand that the government of Guatemala guarantee the lives of the judges, prosecutors, attorneys and witnesses in this case as well as the lives of all those committed to seeking justice for the Guatemalan people," said Barbara Bocek, a Guatemala specialist with Amnesty International.

As well as handing down their ruling on the fate of the five on trial, the judges ordered prosecutors to investigate 13 others linked to the murder or the attempted cover-up. The list includes seven military officials, four penitentiary guards and two civilians.

While the judges' decision made it clear that the military officers' involvement in the killing was motivated by revenge for Bishop Gerardi's criticism in the past and in order to prevent him supporting legal action against officials in the future, they did not touch on the motives for Father Orantes' involvement.

The priest's conviction has left church leaders unclear of how to proceed. According to Bishop Cabrera, "It's logical that there will be sanctions against a priest convicted of killing someone, even more so if the victim was a bishop."

Bishop Cabrera said Orantes' involvement in the case had caused "deep pain" to the church in Guatemala. "They had worked together for many years, and Monsenor Gerardi had tried to help Father Orantes," Bishop Cabrera said. "It's still unimaginable to me that a priest could collaborate in the killing. I'm left with great questions about how this could have happened."

Sectarian and separatist violence flares up across Indonesia

INDONESIA (Newsroom) — Sectarian and separatist clashes in Indonesia continue amid increasing pressure on President Abdurrahman Wahid to step down. In early July, Wahid reaffirmed that he will declare a state of emergency if the National Assembly goes ahead with plans to impeach him next month over allegations of corruption and incompetence.

In Central Sulawesi province, five members of a gang identified with the Christian community were shot and killed by police while trying to attack a Muslim neighborhood in the town of Poso on Thursday, according to news reports. In early July, 18 Muslims, including women and children, were hacked to death by gang members.

Political, economic issues

Tensions in the province erupted in May last year when more than 120 people were killed and thousands left homeless during several days of violence. Sulawesi's population is predominantly Muslim but a large influx of Muslims have migrated to mostly Christian Poso in recent years.

According to a report earlier this year from the United States Agency for International Development, while the conflict in Central Sulawesi "is between groups identified as either Muslim or Christian, the issues at stake are more political and economic than religious." The United States Commission on International Religious Freedom, an independent panel authorized by the government, issued a report in May that identified "economic and cultural dislocation resulting from the previous government's transmigration program" as one of the sources of conflict in several flashpoints across Indonesia. Under the regime of former dictator Suharto, which ended in 1997, large numbers of people were moved from over-populated areas to the less-populated ones.

Christians in Poso reported a rash of church burnings in April, according to the Oklahoma-based Voice of the Martyrs (VOM), an advocacy group for persecuted Christians. In April, four churches and more than a dozen homes were burned by gangs that identified themselves with the Muslim community, VOM said. Christians retaliated by burning an abandoned Muslim school.

Meanwhile, authorities reported on Friday that more than 14 people were killed in separatist and sectarian fighting across the country. In Central Kalimantan province, a husband and wife were found beheaded and 10 people were killed in Aceh province in the northwest, where separatists are fighting for an independent homeland.

Tensions remain high

Tensions remain high in the far eastern Maluku islands, where as many as 8,000 Christians and Muslims have died and more than 500,000 have been displaced over the past two years. Police fired warning shots and teargas at hundreds of protesters in Ternate, the capital of North Maluku, in early July. The demonstrators had been throwing rocks at security forces to protest results in the election for governor of the province. At least two security personnel and some protesters were injured, according to news reports.

Observers say a transmigration of Muslims into an area that traditionally has been about half Christian and half Muslim and the government's forced merger of Christian and Muslim villages were among the triggers of the regional conflict. Three months after the clashes began in January 1999, thousands of armed members of a group calling itself Laskar Jihad, or "holy warriors," came to the islands with the declared intent of eliminating Christians and establishing an Islamic society.

A Christian advocacy group, Washington, D. C.-based International Christian Concern, says thousands of Christians who have been displaced from their homes continue to be held against their will by the Jihad warriors.

Church

New Testament 'out' into Cree community

MISTISSINI, Quebec — A version of the New Testament in the Eastern Cree, James Bay dialect, which took a quarter century to complete, was dedicated June 30, in this northern Quebec town, report the Canadian Bible Society and Wycliffe Bible Translators.

Leaders of the Cree community, dignitaries, church leaders, and representatives of Bible agencies dedicated the brightly colored Testament before a crowd of several hundred people gathered at a local school for the occasion.

'Walking Out' ceremony

Mistissini Chief, John Longchap, brought greetings from the Cree Nation. The keynote address was made by Lynda Prince, Grand Chief of the Carrier-Sekani Nation of British Columbia.

The day began with a "Walking Out" ceremony — an event where children symbolically venture forth from the safety of their homes into a wider world. One-year-old children who recently celebrated their birthdays emerged from a teepee in traditional dress before assembled relatives and friends. They toddled along on a trail of soft fir boughs holding onto the hands of their proud parents. The children gathered gifts of food and returned to the tent where waiting elders and friends were served tea and sweets.

"We thought it fitting to have a Walking Out for the children today," said event organizer Kenny Blacksmith. "Our children and the New Testament in the Cree language are both venturing forth into the wider world of the Cree Nation and so the two events naturally complement each other."

An emotional time

Blacksmith's wife, Louise, has been part of the Cree translation team for ten years. "It's an emotional time for me because after all these years it's finally in the hands of my people," said Louise. "Having it in our own language is really going to make a big difference in the lives of everyone here."

Two people who have brought continuity to the ongoing work for more than two decades are Rod and Liesel Bartlett, a husband and wife team serving with Wycliffe Bible Translators as translation coordinators. For 26 years the Bartletts have lived in or near Cree communities learning the language, raising their children and identifying with the people they love.

"Many, many people have been involved in, or contributed to, the successful completion of this work," said Liesel as she showed a multimedia presentation at the New Testament dedication ceremony. "We really want to thank each of you for your contribution to the finished work — and to our personal lives."

Cree translators, Louise Blacksmith and Mary Jane Petawabano, both read aloud to the assembly from the translated Scriptures.

Quoting from 2 Timothy, Roger Gilstrap, Executive Director of Wycliffe Canada, encouraged the people saying that God's Word teaches us what is true and prepares us to be fully equipped for what God wants us to do.

Hart Wiens, Director of Scripture Translation for the Canadian Bible Society, which published the New Testament, quoted from Colossians about letting God's Word live within you.

"Strangers don't live in your home," said Wiens. "Strangers only come to visit. When the Word of God first came to the Cree people, it came in an unfamiliar language — as a stranger. This was not the language of your heart — Cree is. Today the Word of God comes in the Cree language. May it find a home in your hearts."

The James Bay Cree of Quebec number about 7,500 and are located along the east coast of James Bay and to the east. Traditionally hunters and gatherers, they still do some hunting, but are now involved in forestry and mining. The majority of these First Nations people work in the clinic, school, band offices, local businesses and government jobs in the communities.

Wycliffe Bible Translators has had substantial involvement in the translation of over 500 New Testaments which have been completed around the world. Wycliffe is currently working on Scripture translation in 1,100 other languages. However, about 3,000 language groups — 250 million people — still need Bible translations.

Dating 'Deutero-Zechariah'

Chapter & Verse
Al Wolters

"I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver. And the Lord said to me, 'Throw it to the potter'— the handsome price at which they priced me!" (Zech. 11:12-13a), NIV)

"Then what was spoken by Jeremiah the prophet was fulfilled: 'They took the thirty silver coins, the price set on them by the people of Israel, and they used them to buy the potter's field, as the Lord commanded me." (Matt. 27:9-10, NIV)

In a previous column, written a year or two ago, I addressed the problem posed by the fact that Matthew attributes to Jeremiah a passage (or an adapted version thereof) which is in fact found in Zechariah. It was probably just a slip of the pen, either by Matthew himself or by one of the later scribes who copied his gospel. I have noticed since writing that previous column that it happens quite often that people (even scholarly commentators on Zechariah) *write* "Jeremiah" when they *mean* "Zechariah." Go figure.

But in my present column I am not concerned with explaining this anomaly in the text of Matthew, but rather with the history of attempts to date the last six chapters (9-14) of the book of Zechariah, often called "Deutero-Zechariah" (i.e. Second Zechariah). The first eight chapters are clearly attributed to the sixth-century prophet Zechariah (see Zech 1:1; 1:7; 7:1), and hardly anyone doubts the reliability of that attribution. But chapters 9-14 are not explicitly assigned to Zechariah in the biblical text, and their subject matter and style are quite different from those of the preceding chapters. Consequently, many scholars have assumed they were written by "Deutero-Zechariah" (or by a number of different authors) at a different date. But what date should be assigned to this enigmatic figure? Here is where scholars begin to disagree.

The swinging pendulum

From the sixteenth through the eighteenth centuries, there was a scholarly tradition in England which, on the basis of the passage from Matthew cited above, argued that part or all of Zechariah 9-14 was in fact written by Jeremiah before the exile, and was later attached to the prophecies of Zechariah.

This was followed by another tradition, which was dominant in the newly emerging movement of historical criticism, especially in Germany, in which it was claimed that Matthew 27 was irrelevant for the dating of Deutero-Zechariah, but that it could be shown on other grounds to be dated to a pre-exilic time, in part perhaps as early as the eighth century B.C. This was widely considered to be one of the solid achievements of historical criticism.

But then scholarly opinion veered to the opposite extreme. After 1880, under the influence of the German scholars Stade and Wellhausen, there suddenly arose a new "critical consensus" to the effect that Deutero-Zechariah was to be dated to the late *post*-exilic period, in fact to the early third century B.C. This view prevailed, with very few dissenting voices, until about 1960.

Then, suddenly, things changed again. It is now widely believed in the guild of biblical scholars that the last six chapters can be dated to the late sixth or early fifth century B.C. This is argued on the basis of literary and linguistic analyses of the style and type of Hebrew of these chapters.

Changing fashions

The remarkable thing about this most recently emerging "critical" consensus is that it now places Deutero-Zechariah within the lifetime of the prophet Zechariah himself. Conservative biblical scholars have argued all along that Zechariah 9-14 may have been written by Zechariah later in life, perhaps in the early decades of the fifth century. Nevertheless, non-conservative biblical scholars, who like to call themselves "critical," continue to insist that these chapters were not written by Zechariah. The subject matter and style are just too different.

I have very little confidence in this conclusion myself. It is entirely possible for the same author to write about different things in different ways. No one doubts, for example, that Shakespeare wrote both tragedies and comedies, as well as sonnets. I see no reason why we should not accept the traditional view, which has had scholarly supporters for two millennia, that Zechariah wrote all the chapters contained in the book that bears his name. We ought not to be overly impressed with the changing fashions of critical biblical scholarship.

Al Wolters teaches Bible and Greek at Redeemer University College in Ancaster, Ontario. He recently spent a month in England working on his commentary on Zechariah, and presented a paper there on the history of attempts to date "Deutero-Zechariah."

Over 10,000 Tanzanians baptized simultaneously

MWANZA, Tanzania (EP) — A mass baptism held in late June was the largest ever performed in East Africa, say officials of the Seventh-day Adventist Church. On June 23, over 10,000 people were baptized in Lake Victoria, Tanzania, the world's second largest fresh water lake. The baptisms were held in conjunction with Africa for Christ 2001, an evangelistic conference that drew nightly crowds of 7-10,000 to the city of Mwanza.

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Fiction

Don't slam the door

HARRY DER NEDERLANDEN ILLUSTRATIONS

Dorothy Raney

"You don't mean it!" Laura said when Keith first suggested that she and Terri spend two weeks at their summer cottage without him and John.

"Think about it." he went on. "There's no chance I can get away right now, and John can't leave his job either. He needs every cent he can save for college in the fall."

So here they were, she and Terri, who at thirteen hadn't quite mastered adolescence, emptying the overstuffed family car and filling up the summer cottage. Somehow it seemed less inviting than usual.

She dumped two bags of groceries onto the kitchen counter just as Terri ran into the house. The wooden screen door with its bulging metal mesh slammed shut, shaking the adjoining wall.

Laura shuddered. Somehow, last summer she'd neglected to fix that noisy, annoying door.

"Oops, sorry about that, Mom!" Terri tossed over her shoulder as she headed toward her room. "Is it okay if I put on my suit and go to the beach? We're all finished here, aren't we?"

Finished? Plastic bags of groceries and cardboard boxes of supplies covered the tiny kitchen table, counter top, stove and floor. In the living room, beside the sagging sofa, mismatched overstuffed chairs and coffee table, stood more boxes plus two large suitcases.

Still, the car was unpacked, and Terri had helped with that. At her age, she could hardly be expected to ignore either the sounds of the ocean that lapped almost at her front door or the shrill laughter of vacationers already enjoying sand and sun.

"Go ahead." Laura told her daughter. "I'll finish up here and meet you later. Maybe you'll see Bobby Wilson there. You know, I had a postcard from his mom and she said they'd be arriving sometime today."

No sooner had the words left her mouth than Terri was racing back through the small living room, towel thrown over her shoulder, expectation lighting up her face.

"Hey, wait a minute. Let me look at you. I want to see your suit."

Terri didn't break stride. "Come on, Mom," she said. "You saw it at the store. You'll be seeing it every day for the next two weeks."

She flung open the screen door, ignored or didn't hear Laura's, "Don't slam the door!", and raced away.

Little more than an hour later, the unpacking finished, Laura went into the kitchen to get a can of soda. She'd sit on the porch for a few minutes, cool down, then go to the beach.

There was a knock at the door.

"Mrs. Stevens? Terri? Are you here? It's me, Robert."

"Come on in, Bobby!" Laura called. "And don't slam the..." She was too late. Again the door shivered and shook.

Laura stared at the boy. "Bobby Wilson! Look at you! You've grown a foot at least. I can't believe it!"

The boy flushed. "It's Robert, Mrs. Bennett. No one calls me Bobby anymore. Anyway, is Terri here? I thought the two of us could go to the beach and look around."

"She's already there."

Bobby turned, flung open the door and dashed out.

"Don't slam the door!" Laura said just barely aloud. After all, she was the only one listening to herself.

While she was changing, the screen door announced that someone had come in.

"Mom, Mom," Terri called. "Mom! Come on out! Something's happened. I've got to talk to you!"

Still pulling up the straps of her suit, Laura opened her door. "Are you all right? Is Bobby OK? What's wrong?"

"Nothing's wrong, Mom. Everything's fine. More than fine. Guess what! Robert asked me to go to the movies with him tonight."

"But, Terri, the two of you have gone to the movies lots of times. What's so special about tonight?"

"Oh, Mother. It's different. Before, we just went to the movies together like we went swimming or shelling. But today he invited me. He's taking me. And he's paying! It's almost like a real date, Mom."

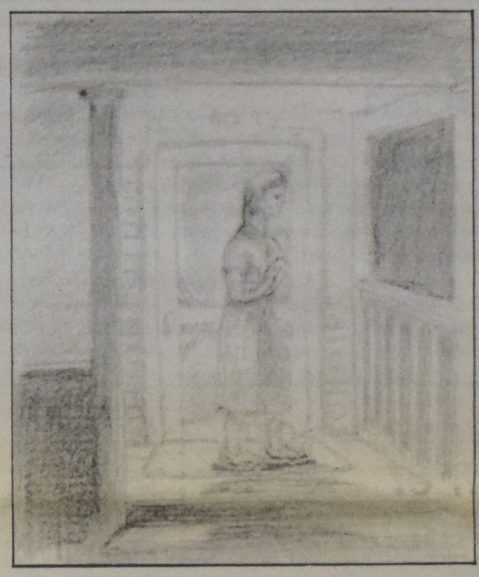
"A date!" Laura spluttered. "You're only thirteen years old, Terri, and...."

"Well, not exactly a date." Terri backtracked. "Mr. and Mrs. Wilson will be there, too. But it's sort of like a date. I can go, can't I?"

"Sort of a date? No way." Laura thought. "There's no such thing." Then, to herself, she added, "But, that's Terri, exaggerating again. Tonight's no different than all the other times they've gone somewhere together. After all, the Wilson's *will* be with them." She slowly nodded her permission.

Terri expelled the breath she had been holding in one exuberant, "Yes!" and ran into her bedroom.

An hour later she reappeared. She was dressed in her summer uniform — cut-offs and tank top. Only her hair was different. Instead of being tied back into a pony tail, it hung loosely, alternately framing her heart-shaped face, then swinging aside to reveal sparkling earrings, that Laura recognized as her own.



Laura sighed. Her daughter looked older somehow, almost old enough to be going on a "real" date. Before she could speak, there was a loud knock at the door.

"Come in, Bobby."

He stepped inside. "Hey, Terri! Ready? Mom and Dad are waiting."

Terri took his hand. "Bye, Mom. We'll be home early."

"Ten-thirty."

"Okay, ten-thirty."

"Don't..." Laura didn't finish her sentence. There was no need to. Terri had already closed the door behind her. Quietly.

At ten-thirty, Laura closed the book she hadn't really been reading and stepped out on the porch. The ocean was calm, reflected moonlight lay almost undisturbed atop it. A slight breeze left the sea grasses also undisturbed.

Laura glanced over at the Wilson cottage. No lights. Where were they? What was keeping them?

She went back into the house, into the kitchen and turned the stove on under a battered tea kettle. She'd have a cup of tea. She turned the stove off. What was she thinking? She seldom drank tea. She probably hadn't even brought any with her.

She walked back out on the porch. Still no light on at the Wilson's. It was 10:45. Where were they? She'd always thought of Luke and Meliada as responsible parents. But what did she really know? Just that they were pleasant neighbors for two weeks every summer, that each Christmas they sent a tasteful card.

She wished Keith were here. She wished she could talk to him. She wished she could talk to anyone, but, of course, she had no phone. Oh no, what if there had been an accident or something?

She closed her eyes. She could almost see and hear the sheriff's deputy walking up the sandy path toward the house. "Are you Mrs. Stevens?" he would say. "Do you have a daughter, Terri? Well, Ma-am...."

"Oh, why had she let Terri go? She was too young to be out like this. What had she been thinking of? She should never have allowed her to go, parents present or not.

Wait. What was that? A car door closing?

She hurried back inside, sat down and picked up her discarded book.

It sounded as if Terri took the three porch steps in one leap. Her voice preceded her into the house.

"Mom! Oh, Mom, I had the best time. The movie was great. Mr. and Mrs. Wilson didn't even sit with us. And Mrs. Wilson said to be sure and tell you that she's sorry we're so late. The bridge was up and we had to wait to cross over. You're not mad are you?"

The screen door slammed behind her. The sound assaulted Laura's ears, and she smiled.

Her little girl was back.

Dorothy Raney is a freelance writer who lives in Morehead City, North Carolina.

Blanket ceremony symbolizes restoration of aboriginal lands

... *continued from page 6*

government both validates claims and "acts as the defender of the Crown's interest," according to an ARC document — a situation that amounts to a "blatant conflict of interest."

Bianchi told ENI that in some cases the government had made attempts through an "extinguishment policy" to deny land to certain First Nations [Aboriginal peoples], declaring that their title to land no longer existed. The Canadian Human Rights Commission and the UN Commission on Human Rights have both condemned such action as a violation of human rights, he said.

In addition to the demonstrators, several governmental and Aboriginal bodies have also called for the establishment of the independent commission to administer land claims.

In Ottawa, the blankets were spread on the lawn of the Supreme Court one by one in a special ceremony, during a recitation of the history of Canada's Aboriginal peoples, to symbolize "the restoration of lands and natural resources," Bianchi told ENI.

Historical responsibility

Janet Somerville, general secretary of the Canadian Council of Churches, told the activists that Canadians had a historical responsibility to take action for Aboriginal rights: "We cannot continue to ignore the promises that we as a nation have made to First Nations. We have signed treaties and we need to honour them. If we fail to act, we simply perpetuate the problems facing First Nations."

One Aboriginal spokesman said, "The only promise the government has kept is that they would keep our land."

A 4,000-page report issued in 1996 by the Royal Commission on Aboriginal Peoples included more than 400 recommendations. Bianchi said, "but it all boiled down to the fact that the current problems faced by First Nations and Aboriginal Peoples in Canada will not be resolved unless the land issue is resolved."

Statistics released by ARC, based on the Canadian census and other sources, reveal the difficulty of the situation. For example, suicide rates among First Nations peoples are double that of other Canadians, and the rate among young people aged 15 to 24 — which is six times that for other Canadians — is higher than that of any other group of people in the world, according to the ARC statistics. The incidence of tuberculosis is 17 times higher among the Aboriginal population, and infant mortality is double that of Canadians in general, the ARC figures show.

At the close of the ceremony, the blankets were carried in a march to a monument which celebrates the Universal Declaration of Human Rights: "It was very important to make the link between the global call for human rights and Aboriginal rights in Canada," Sarah Stratton, national coordinator of the Canadian Ecumenical Jubilee Initiative (CEJI), a coalition of churches and church-based organizations, told ENI.

After the event, embroidered ceremonial blankets were given to Aboriginal leaders and special guests, and ordinary blankets were sent to shelters for the homeless.

The idea of the blanket train was inspired by a protest train organized in 1982 when supreme authority for Canada's constitution was transferred — "patriated" — to Canada from the British parliament in London, Bianchi said. "The constitution train travelled from Vancouver to Ottawa and brought with it hundreds of Aboriginal people who converged on Ottawa" to demonstrate for their rights.

Bibles disappearing in Turkmenistan

ASHKHABAD, Turkmenistan (EP) — Has the sale of Bibles been banned in Turkmenistan? Investigators with Keston News Service have not been able to determine which government agency is responsible, but they have proof that booksellers in that country have been ordered to stop stocking copies of the Bible. A post-communist republic, Turkmenistan has tight restrictions on freedom of worship. Currently, only Russian Orthodox churches are allowed to operate within its borders. However, even Orthodox bookstalls are not impervious to this recent ban, reports Keston.

There have also been reports that Bibles and other religious texts of the Ba'hai faith and Hare Krishnas have been disappearing from shelves. There have been no restrictions placed on sales of the Koran, the holy book of Muslims. Over 75 per cent of the population of Turkmenistan is Muslim.

Summer vacation – a whiff of 'breathing freely'

Summer is a time for rest and relaxation. We slow down our everyday routine and allow ourselves to smell the roses. We make time for casual get-togethers with family and friends and try to catch up with what is new in each of our lives. The atmosphere is unhurried, relaxed and soothing. In the evening, we cast appreciative glances towards the glorious setting of the summer sun. We wish life could always be this way.

Soon, however, we become involved in the hustle and bustle of packing for a two week vacation at the family cottage. Every year amused neighbors witness us hurrying and scurrying on the morning of our intended departure. Suitcases of clothing, boxes of groceries, bottles of drinking water and heaps of outdoor recreational equipment all need to be piled on top of the already loaded down vehicle. Every year the neighbors ask if the work is worth the effort. Every year we look at them wide-eyed and realize they have never experienced the ecstasy of "breathing freely."

Summer is also a time when Hollywood offers blockbuster films that rate high in entertainment and special effects. Unfortunately, independent productions do not do well during this season. Their deep and subtle themes do not fit with the carefree days of summer. Yet, it is during these times we may be most open to reflective and thoughtful thinking.

A slice of life: a slice of Scripture

So, in the midst of our preparations for our stay at the cottage this year I found myself reflecting on the independent film *Sunshine* I had seen some time ago. The title alone reminds me of the summer season. However, it was the anticipation of "breathing freely" that made me think of the film.

Getting Unstuck

Arlene Van Hove

The story line spans three generations of a Jewish family in Hungary at the turn of the twentieth century through to the mid-'50s and '60s. The film effectively captures the pains and sorrows the family members experience as they are caught in the upheavals of a war torn country — their secret passions and politics, their betrayals and unbreakable bonds. But above all, it is about their struggle to be free in the midst of endless threats and attempts at dehumanization.

I would not readily recommend the film to just anyone. This generational "slice of life" assaults the senses and effectively challenges the viewers to struggle with what life may be about for them. Yet, it could be a slice of Scripture. Most of what takes place on the screen can be found in Scripture in some form or another.

Breathing freely scripturally

At the end of the film the main character gives credit to his grandmother. She was the only one who was able to "breathe freely" throughout the joys and sorrows life offered her. The concept is not easy to understand. However, the gospel promises Christians just that.

So, we may want to take time this summer to reflect on this way of being by allowing our vacation to give us a whiff of it in preparation for a fuller and clearer understanding of what God may be telling us through his Word about how to breathe freely in this world.

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

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Citizenship

Can one be loyal to two countries?

David T. Koyzis

Another Yankee Canuck

Ty Hofman describes himself as a Yankee Canuck, reflecting his citizenship in both Canada and the United States. Hofman's recent article prompted me to ponder further the relationship between citizenship and identity, since I, too, am a dual citizen in these countries. Although many might have difficulty with such a mixed identity, I would argue that Christians should be able to understand it better than nonbelievers because their ultimate identity is in Jesus Christ.

The apostles Peter and Paul tell us that we are to honor those in political authority, respecting their God-given task of administering justice.

PHOTOS COURTESY DAVID KOYZIS

The Koyzis family in 1969. David (second from the right, top row) was 14 years old when this was taken.

Let me relate something of my own story. Though born a U.S. citizen in Oak Park, Illinois, just outside Chicago, I took the oath of allegiance to the Queen and became a Canadian citizen in November 1994. Because of the change in U.S. law mentioned by Hofman, I did not thereby repudiate my U.S. citizenship, but retain citizenship in both countries. Perhaps this means I can celebrate both Canada Day and Independence Day, since both of these are now "my" national holidays.

But it may also introduce a bit of confusion in reading the history books, particularly accounts of the American War for Independence and the War of 1812. Which side should I root for? My American or Canadian "forebears"? And when the two countries get into the inevitable trade dispute, which side am I supposed to favour (or is it "favor")?

Raising no eyebrows

When I became a Canadian citizen, it raised no eyebrows among my parents and siblings, all of whom live in the U.S. After all, my father was born a British subject. His parents were born nominal subjects of the Ottoman sultan, albeit in a British-administered territory. And there's a good possibility that either his grandfather or great-grandfather was born a subject of the restored Bourbon monarchy in France. ("Koyzis" was originally something like "Coisy.") Furthermore, although my mother's family is more deeply rooted in the American south, her paternal grandparents were born subjects of the Russian tsar in his capacity as Grand Duke of Finland.

Looking to the future, my daughter was born a Canadian citizen with the right to claim U.S. citizenship through her parents. Finally, my own research leads me to believe that I myself could also claim British, Cypriot and possibly even Greek citizenship, if I were of a mind to do so.

Citizenship: not to be taken for granted

This would seem to make me the stereotypical rootless cosmopolitan, whose home is everywhere and nowhere, who wears his multiple identities lightly and trades on whichever identity happens to be closest to his current circumstances. Yet that's not the best way to describe my own situation. As an academic political scientist, I would be first to argue that one's citizenship is exceedingly important.

During our travels in the Middle East several years ago, Nancy and I met a kindly, middle-aged Palestinian man who carried a thirty-year-old Jordanian passport as his only mark of national identity. His citizenship was uncertain because his historic homeland had long since been incorporated into Israel. Permitted by Israeli occupation authorities to work during the day in the old city of Jerusalem, he could not remain there past 7 p.m. Stateless persons are routinely denied justice, simply because they have no clear legal status in a particular political community offering them protection.

When the Apostle Paul invoked his Roman citizenship in Acts 22, he was claiming the right to be treated a certain way under Roman law. Two thousand years ago, possession of citizenship was a rare privilege; today everyone is, in principle, a citizen of somewhere. Statelessness is the exception. And if so, then it is tempting to take one's own citizenship for granted.

Yet with citizenship comes, not only rights, but responsibilities. John F. Kennedy famously exhorted his fellow citizens, "Ask not what your country can do for you; ask what you can do for your country." The apostles Peter and Paul tell us that we are to honor those in political authority, respecting their God-given task of administering justice (1 Peter 2:13-15; Romans 13:1-7). Among other things, this means that we are to pay taxes, to serve on juries when called upon to do so, and in general to support the government in carrying out its jural task. It may even be necessary to come to the state's defence in case of attack. Some rights might simultaneously be seen as responsibilities, such as the right to vote in a democracy and to speak out on the issues of the day.

If I were indeed a rootless cosmopolitan, I would not have been so put off by media baron Conrad Black's expressed intention to renounce his Canadian citizenship so he could be appointed to a life peerage in Britain's House of Lords. A true patriot would not so easily cut his ties with his own political community because of a personal dispute with the current head of government. Even Dietrich Bonhoeffer didn't renounce his German citizenship during the Nazi régime. Because this action is so obviously self-serving, it is difficult to see how the future Lord Black will be able to summon up the necessary spirit of civic-mindedness to be of genuine service in Parliament's upper chamber.

Patriotic loyalty may be local

There is, of course, a sense in which true patriotic allegiance might be seen as primarily local. Canadians are probably more

Koyzis's grandfather (left), Antonios Georgiou Koyzis, in 1945. He was born a nominal subject of the Ottoman sultan around 1892, in British-administered Cyprus. Top right is the author's great-grandmother (pictured in the late 1940s) on his mother's side, Anna Liisa Korpinen, born a subject of the Russian tsar in 1881. She was brought over to the upper peninsula of Michigan by her parents the following year.

The author's parents in 1953. Theodore Koyzis and Jane Korpinen were engaged to be married around this time. They are in front of Chicago's old stone water tower, the only structure to survive the great fire of 1871.

conscious of this than Americans, because of the strong regional and linguistic identities in this country. This is where my own sense of rootedness comes into play. I have strong roots in the southern Lake Michigan region of Illinois, Indiana and Michigan, having spent altogether 25 years there, including my time as a graduate student at Notre Dame. It means a lot to me to be able to see the neighborhood where I grew up, the house I lived in as a child and the elementary school I attended for seven years. I love the Art Institute of Chicago, the elevated trains, the "Magnificent Mile" (Michigan Avenue) and the old water tower. By contrast, although they are also part of the United States, places such as Texas and Florida seem foreign to me.

Similarly, in the 16 years I have lived here I have put down deep roots in the "Golden Horseshoe" region of southern Ontario. I love the Royal Botanical Gardens here in Hamilton, the Niagara escarpment, the walk along the lakefront in Burlington, the ethnic neighborhoods in Toronto, and (rail-fan that I am) the streetcars clanging along Queen, Bathurst and other city streets. This is now home to me.

Other Canadian cities foreign to him

By contrast, I have visited Edmonton, Halifax, Ottawa, Montreal and Québec only once, and the rest of Canada I've seen only in photographs. In this purely local sense, then, they are foreign to me insofar as they have not been part of my life's experience.

Having lived for a time in England, my wife Nancy has a much stronger sense of her own specifically *American* identity. A few years ago we took a short weekend holiday to Buffalo to take in the Albright-Knox Art Gallery and other sights. As soon as we crossed the international boundary, she said to me, "We're back!" When I asked where we were back to, she responded, "The United States." Somewhat surprised, I protested, "But we're in Buffalo. We've never been here before." To me Buffalo was somewhere else; Hamilton was home. And this despite the fact that the people of that western New York city share the citizenship of my birth.

As servants of Jesus Christ and members of his Body, we know that we give our ultimate loyalty to God alone.

Multiple loyalties

What does all this mean? Simply that citizenship does not necessarily coincide with one's primary sense of identity. In a secularizing modern era, we have come to think that we must have some ultimate loyalty here on earth. Often this loyalty has been tied to nation and nation to citizenship. Where such connections have come to be accepted, dual citizenship cannot make much sense. How can one give allegiance to two countries? Many Québécois are not even certain that they can love Québec and Canada at the same time, which helps to fuel the fires of separatism in that province. How then can one be both American and Canadian? Or Dutch and Canadian?

Giving ultimate loyalty to God

Christians should be in a better position to understand this than those who are more obviously heir to secularizing modernity. As servants of Jesus Christ and members of his Body, we know that we give our ultimate loyalty to God alone. All other earthly loyalties are subsidiary to this highest of allegiances. To be sure, state, family, employer, labor union and the like have a legitimate claim on us. But when one or more of these makes a total claim, then it has become idolatrous, precisely because it is claiming what only God has a right to.

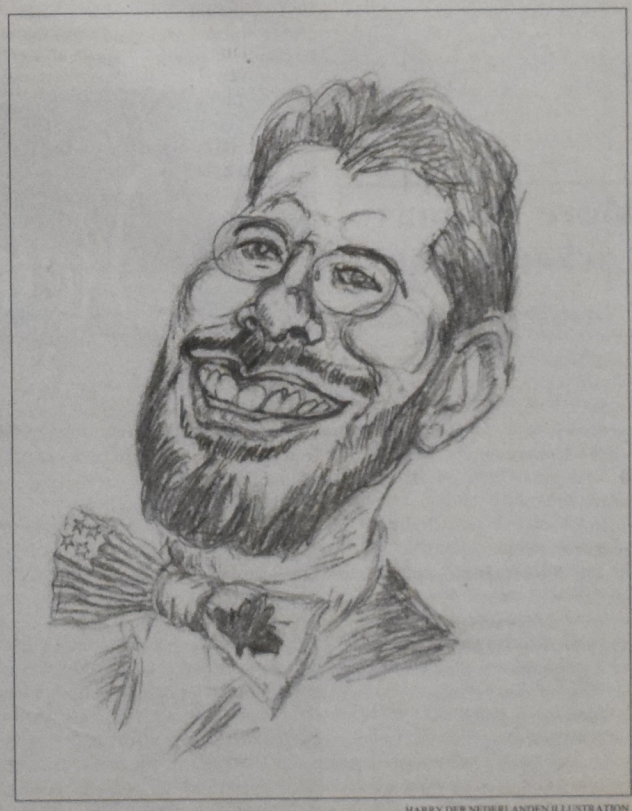
The fact that both Canada and the United States are federal systems is already an implicit recognition that even our political loyalties are legitimately multiple. Notwithstanding separatist sentiment to the contrary, it is quite proper that we be loyal to both Canada and our own province or territory. Furthermore, there is in principle no obstacle to recognizing a limited allegiance to two adjacent, rather than overlapping, political communities, especially if they have no recent history of mutual antagonism.

The author's father's passport photo (from 1948), scanned from his old British passport issued before he moved to Nigeria. He lived there for three years before coming to the U.S.

Dual citizenship is thus entirely compatible with an understanding of the importance of citizenship in general. Yet membership in a particular body politic should not be construed as indicative of one's highest allegiance.

Our earthly loyalties are properly multiple, existing in overlapping layers and, sometimes, side by side. Our overarching, ultimate loyalty is to the triune God and the Body of Christ, to which all these others are subordinate.

David T. Koyzis teaches political science at Redeemer University College, Ancaster, Ontario. Although he has several hobbies, collecting citizenships is not one of them.



HARRY DER NEDERLANDEN ILLUSTRATION

The author in caricature.

Book Reviews

Thomas Locker: a master at communicating with visual language

Collected and reviewed by Jeanette Romkema

Acclaimed landscape painter and children's book author/illustrator, Thomas Locker is a master at communicating with visual language and offering written text that creates space for reflection and contemplation. I have chosen to focus on Locker because of the superior quality of his paintings, his focus on the beauty of creation, and the mystery revealed in his words and images.

Thomas Locker was born in 1937 in New York. His artistic talent was recognized at age six when he started art training and has exhibited, studied, and taught art in many places in Europe and the United States since then. Locker has illustrated twenty-five books for children, many of which he also authored and has had more than 50 one-man exhibitions. He lives with his wife and nine children in a village on the edge of the Hudson River where he gets much of his inspiration for his paintings.

Blending art and imagery, Locker offers a feast for the heart, soul, and mind. Whether as a textbook for science, as art to be appreciated, or as a tool for reflection, this collection of books demands a quiet place and focused attention.

Six of the most recent books have been selected for review but the remaining books in his collection have been listed. They are all treasures and are to be enjoyed by all ages.

Between Earth & Sky

Written by Joseph Bruchac, illustrated by Thomas Locker

San Diego: Harcourt, 1996. ISBN 0-15-200042-9 32pp.

Exploring Native American spirituality and recognizing The Seven Directions a young boy is led to various sacred nature sites by his uncle to discover the sacredness of creation. Ten different Native American groups are represented and respectfully introduced through Bruchac's beautifully descriptive language and Locker's brilliant oil paintings.

The relationship between earth and sky is explored through colour, texture, and composition offering a sense of intimacy and awe-inspired wonder at God's creation. This is a book that touches the heart and mind in a mysterious way.

Water Dance

Written & illustrated by Thomas Locker

San Diego: Harcourt, 1997. ISBN 0-15-201284-2 32pp.

Water Dance is first in the series of celebrations of the beauty of God's creation, followed by *Cloud Dance* and *Mountain Dance*. Locker's poetic text and breathtaking oil paintings combine to offer a magical glimpse at water in its many forms. He has chosen to offer images of nature exclusively with no trace of human or animal life, allowing the viewer a focused look at water and its relationship with the land and sky. Echoing the ebb and flow of the waves the words seem to roll in and out offering a description of a body of water and then answering the riddle. A remarkable book that can be used by a science teacher, in an art room, by a parent, around the dinner table, and from the pulpit.

Cloud Dance

Written & illustrated by Thomas Locker

San Diego: Harcourt, 2000. ISBN 0-15-202231-7 32pp.

A magnificent journey through the world of clouds is explored through their shape, colour, size, importance, and character. Locker uncovers the mystery and beauty of the ordinary assuring that the viewer will never see clouds in quite the same way again. An awe-inspiring combination of science, art, and storytelling result in a unique book that can be studied, enjoyed, or reflected on. The last pages of *Cloud Dance* offer a scientific explanation of clouds, how they form, a description of the various types, and more general descriptions of the sky.

TIM HOLMSTROM

Thomas Locker with his granddaughter, Kaulini.

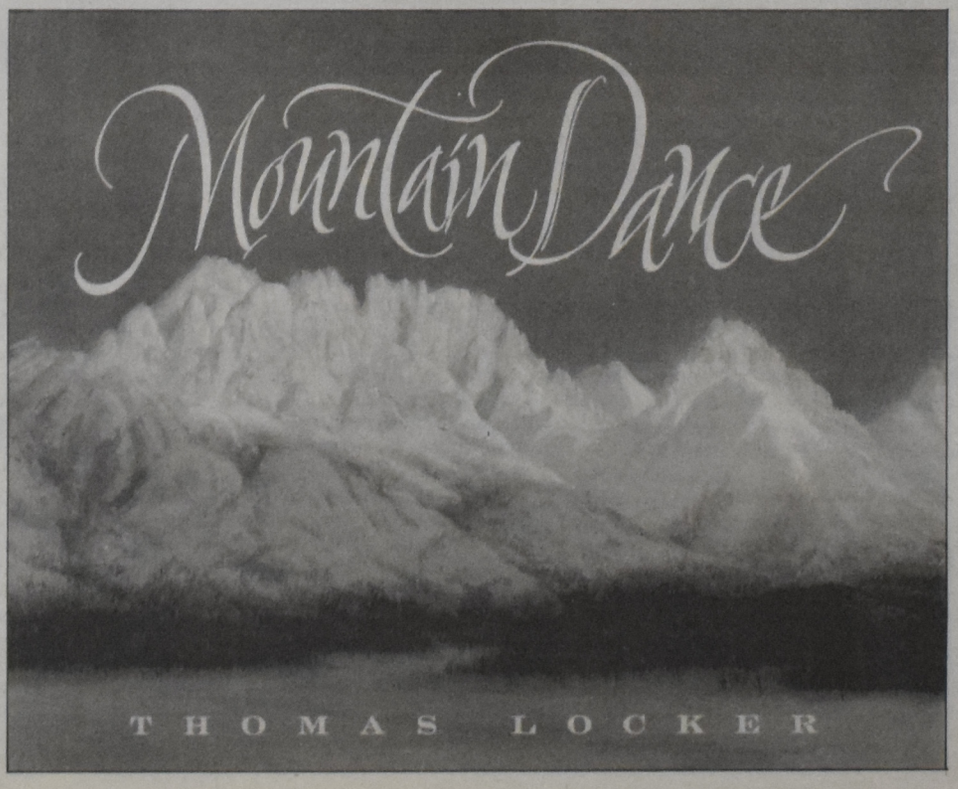
Mountain Dance

Written & illustrated by Thomas Locker

San Diego: Harcourt, 2001. ISBN 0-15-202622-3 32pp.

Mountain Dance is an exploration and celebration of mountains. Locker looks at the scientific wonder and aesthetic magnificence of twelve types of mountains, revealing their nature through masterful visual and written text. In almost photo-realist style Locker's oil paintings display them in various weather conditions, seasons, and times of the day, highlighting each mountain in the optimum situation.

For more concrete and in-depth analysis of the twelve mountain types he includes four pages of expanded descriptions at the back of the book. If you are planning to explore a mountain, or teach a lesson in class, or need some inspiration for poetry writing, pick up a copy of *Mountain Dance*.



More Thomas Locker books:

A Journey Through America
Anna and the Bagpiper
Calico and Tin Horns
Catskill
Eagle
Family Farm
In Blue Mountains
Sky
Tree
Snow
Toward Evening
The Boy Who Held Back the Sea
The Earth
Under Sky Bear's Feet
The First Thanksgiving
The Ice Horse
The Land of Gray Wolf
The Mare on the Hill
The Ugly Duckling
The Young Artist
Thirteen Moons on Turtle's Back
To Climb a Waterfall
Where the River Begins

Home: a journey through America

Edited by Candace Christiansen & Thomas Locker, illustrated by Thomas Locker

San Diego: Harcourt, 1998. ISBN 0-15-201473-X 32pp.

"Home is more than just the place we return to after being away. Home is something that becomes part of us as we live in it.

A painting by Thomas Locker which appears in his books Water Dance *and* The Man Who Paints Nature.

The Man Who Paints Nature

Written by Thomas Locker, photographed by Tim Holmstrom

New York: Richard C. Owen Publishers, Inc., 1999. ISBN 1-57274-328-X 32pp.

Thomas Locker has long used his home, family, and life as inspiration for his children's books. In *The Man Who Paints Nature*, his first autobiography, he shares his love for art as a child and love for nature as an adult, his writing process and painting techniques, his best friend Molly the dog and the importance of his children and grandchildren in his life, his source of inspiration and the sadness felt when a painting is completed. The simplicity in which Locker tells his personal story and the candid nature of Holmstrom's photographs share the unique story of a man, and his passion for art, science, and nature. A simple message about an extraordinary artist.

For artists and writers, home can become part of how we see the world and how we shape our words or our artwork." This introduction to *Home* discusses a commonly felt theme in our contemporary world and shares the motivation of the book: to offer a glimpse of "home". Through the words of thirteen persons, including Robert Frost, Abraham Lincoln, and Henry David Thoreau, Christiansen and Locker hope to stimulate reflections of one's own understanding of home and memories of it. A powerful concept with wonderful potential for discussions and reflections for all ages.

Jeanette Romkema lives in Toronto, Ont.

Consider the lilies

Intangible Things

Heidi VanDerSlikke

Last September I finally broke down and agreed to hook up our computer to the Internet. At the time our computer was four years old and we had never attempted to utilize its internal modem, As soon as I tried to hook up to the 'net, problems arose. Big surprise. I called the tech-support number for help. When the young man on the other end of the line heard my computer was four years old he let out an audible gasp. "I'm sorry, Ma'am," he apologized, "but you're bound to run into trouble with a unit that age."

The point of no return

That age? If he thought the computer was old, what would he say about a person eleven times *that age!* And anyway, what could happen to a modem in four years of not being used? Did it rust shut or something? Of course by this time I was at the point of no return. I couldn't just go back and undo the changes already made. Fortunately we have a friend who repairs computers for a living and he was willing to take mine and do some radical surgery on it.

This summer we took our four-year-old cellular telephone in for a new battery. Looking around at the current cell phones on display I felt a little like someone walking into a modern stereo store carrying an 8-track tape. (Do they even call them "stereo stores" anymore?) As she took hold of our dinosaur and pulled its back cover off the saleswoman was polite. She thought perhaps she could locate a replacement in some discontinued stockpile somewhere in the province. The cost for a replacement battery? $69.00. New cell phones start at $79.00. Guess who walked out of the store with "upgraded hardware?"

Technological frustration

These are just a couple of examples of the kind of technological frustration we've experienced lately. The world is changing so incredibly fast that we now have a new attitude toward such purchases. Buy the cheapest possible unit to do the job because it will be obsolete before you get home from the store.

The whole matter has given me new empathy for my 77-year-old mother. If at my age, with good eyesight and full mobility, I'm having trouble keeping up with the world, what must she be experiencing? No wonder she's intimidated by the thought of an automatic teller. I understand why she insists on holding onto her rotary dial telephone. She often feels the years are passing her by in a blur.

This summer marks 25 years since my father died. I decided it was important for me to take her to his graveside on the anniversary of his death. The cemetery is over an hour's drive from where my mother lives these days and she rarely has a chance to get there. (Driving is another modern convenience she chose to live without, and by now she would have lost her licence along with her eyesight anyway.)

As we drove to my old home town I thought about all the years since Pa died and how quickly they passed. I thought about how much I miss my dad, I looked at my mom and thought about how much the two of us have changed in the past quarter century. I have become a wife, a mother and a Christian. My mother has moved from middle-aged independence to old-age struggles.

It all came into perspective

I held her arthritic hand in mine as we stood by the grave for a few minutes. Then we wandered arm in arm through the cemetery. Later we drove through the village and looked at the neighborhoods we had lived in. We ate lunch in a restaurant where we both used to work. Strangely, everything about the town was so small in reality, compared to how large it was in my memory. And suddenly it all came into perspective for me.

No matter how big and important I think my life is today, things are changing every minute. While modern technology swiftly becomes dated and useless, God holds his children in his hand for all eternity. Our years on this planet may be quickly past, but just wait until we have a heavenly perspective on the reality of this world.

Heidi VanDerSlikke loves in Harriston, Ont.

Crystal Cathedral introduces direct-dial evangelism campaign

GARDEN GROVE, Calif. (EP) — Robert Schuller and the staff of the Crystal Cathedral in southern California are letting their fingers do the walking to new evangelistic opportunities. Rather than door-to-door evangelism, they're doing phone-to-phone evangelism, using an auto-dialer to reach hundreds of thousands of homes with 30-second recorded messages featuring Schuller.

The upbeat messages urge listeners to tune in for Schuller's "Hour of Power" television program or visit his Garden Grove church.

Church officials say the program, which can reach more than 400,000 homes in a single week, has driven up Sunday attendance and television ratings. Larry Sonnenberg, chief operating officer for the church, explained, "Dr. Schuller has always been innovative in his efforts and desires to reach people who aren't going to church. Overall, we're happy with the campaign."

The campaign has also generated complaints from people who don't like telemarketing. During a recent week the church logged about 50 complaints out of the 80,000 calls the church received.

"What an incredible intrusion," said Polly Stanbridge, who recently received two recorded calls from Schuller. She told the *Los Angeles Times*, "I get so incensed. I'm not so sure why it's so offensive — it's just way too gimmicky for me. I want to respect Rev. Schuller so I'm not going to hang up on him. But then when I find out it's an advertisement, I feel used."

Sonnenburg said the calls came after the church sent out two messages just a week apart to the same homes.

Ratings for the "Hour of Power" program have held steady at about 1.3 million viewers for the past five years, and church attendance averages 8,000 each week. Ratings for the television program jumped by five per cent after a nationwide telemarketing push in April, and the local auto-dial campaign drove attendance up 12 per cent one Sunday.

A recent pitch began, "Hi, I'm Dr. Robert Schuller from the Crystal Cathedral. And this Sunday... my guest will be Big Canyon resident Barbara Bowie... You'll be amazed at her story. Through prayer and exercise, she overcame multiple sclerosis, pulled herself out of her wheelchair and onto the dance floor... Come and bring a friend."

Family

With God, we're up to the challenge

Lisa M. Petsche

It's hard to believe my youngest child, Sean, just turned six. Not too long ago, my husband and I thought we'd never be done with diaper changes, car seats and nap schedules.

Now, as friends predicted, we're starting to get sentimental about those baby and toddler years, even though we're enjoying the current stages in the lives of our three kids.

It's hard to be nostalgic about Sean's early days, though, because he had a rocky start.

First, a problem developed during birth and he was whisked away, put on oxygen and hooked up to intravenous lines and monitors. For a long, anxious week he remained in neonatal intensive care. Thankfully, his condition resolved.

Severe colic

Not long after he came home, however, Sean developed severe colic. He grew extremely fussy and wouldn't nap.

Concerned he might have a medical problem, my husband and I made the rounds of various doctors. Nothing was found. Relatives and friends suggested ways of soothing him, but none of them worked.

Sean's worst period was the first half of the night, during which he would cry almost non-stop, appearing to be in great distress. Around 3 a.m. he would finally crash, sleeping through most of the morning. I wished I could do the same, but I had two young daughters, ages 18 months and four, who needed me.

Situation took its toll

The stress of the situation, compounded by relentless sleep deprivation, gradually took its toll on our family. My husband and I found ourselves arguing a lot and blaming each other for not being more supportive. I resented that he could get away from home most days, if only to a busy workplace. I also became easily annoyed with the girls, frequently yelling at them and feeling terrible afterwards.

One evening I finally reached the breaking point. The moment my husband got home from work, I ran upstairs, shut myself in our bedroom and began to sob. The tears didn't subside for almost an hour. I couldn't go on like this anymore, I told him. We had to figure out a better way to cope — fast.

The situation called for the best teamwork we have ever done. My husband flexed his work hours so he could take on more night duty. In the morning I got up with the girls while he slept in. He also insisted that on Saturdays I go out by myself for a while.

Our families pitched in, taking care of the girls a couple of days a week. On a few occasions my mother-in-law slept over or my parents took Sean for the night. They also encouraged us to go out on dates.

KEN HEYMAN

Where faith came in

Looking back, I wish I could have had a glimpse of what lay ahead — of how well-adjusted and affectionate Sean would turn out to be. That's where faith came in: I kept reassuring myself that the hardship was temporary and our family would get through it — one day, one hour at a time.

I'm a strong believer in the power of prayer, but there were times when I felt too discouraged or exhausted to pray. Especially then, it helped to know that friends and relatives were doing so for us.

Although Sean didn't start sleeping through the night until his fourth year, once the colic subsided at six months we were able to appreciate him for the blessing he was.

He's now the most solid sleeper in our family. Even so, when I lean over his bed to kiss him during my routine midnight check, I sometimes get flashbacks of him in that incubator, attached to tubes and wires, or twisting in my arms, flushed and sweaty from screaming. I say a silent prayer of thanks that we're over those rough times.

No doubt, other challenges lie ahead for our family — they're an inevitable part of life — but our experience convinced me that, with the help of God and others who care about us, we can get through anything together.

Lisa M. Petsche is a mother of three and freelance writer in Stoney Creek, Ont.

Wombs for rent: motherhood without stretch marks

LOS ANGELES (Zenit.org) — Infertile couples aren't the only people nowadays looking for surrogate mothers. Take the 35-year-old business executive and mother of three who recently hired another woman to carry her fourth child because she did not want to jeopardize her career. The $60,000 procedure was organized by Conceptual Options, a private clinic in California. The woman was able to have her own fertilized ovum implanted in a surrogate mother — and to prearrange the sex of the baby.

Time pressure, vanity

"I want a daughter, but I don't want it to affect my career," said the woman, who already has three sons aged five, six and nine. An increasing number of women are "renting" wombs for reasons of time pressure and vanity, with clinics in Britain as well as in the United States being asked to provide the service, the *Sunday Times* reported in London.

Businesswomen, actresses, athletes and models are among those opting for "social surrogacy." They cite career pressure, the pain of childbirth and the prospect of stretch marks as the main reasons for avoiding pregnancy, the *Times* said.

For social reasons

"It's not for us to judge why people do not want to carry a baby," said Theresa Erickson, a lawyer for Conceptual Options. The Los Angeles-based Egg Donation and Surrogacy Program said that up to 10 per cent of surrogacy requests are for social rather than medical reasons. It added that nearly half of those are from men who do not want their wives to go through the physical stress of pregnancy. Recent cases include:

— An actress who hired a surrogate mother to carry a baby created from her egg and her lover's sperm. The surrogate had to sign a confidentiality agreement and, according to the clinic, "probably did it for the money."

— A model who approached a clinic in the state of Georgia for a surrogate because she feared that a normal pregnancy would lower her income while she carried the baby.

— A university professor who asked attorneys in Chicago to find out if she could have a social surrogacy. A lawyer close to the case said the professor was worried about losing her tenure at the school if she became pregnant herself.

'Family balancing'

Cases of healthy women using surrogate mothers for social reasons are likely to anger campaigners for traditional families who believe that procedures in fertility treatment have already gone too far. In July, a clinic in the state of Virginia announced that it had offered sex selection to nearly 200 couples for social reasons. The clinic said patients chose the baby's sex for reasons of "family balancing."

British couples who can afford it are traveling to America as "fertility tourists." Andrew Vorzimer, an attorney at Vorzimer, Masserman & Chapman in Beverly Hills, California, told the *Sunday Times*: "I have been approached by couples from all over the world, including models, athletes and celebrities, for vanity or employment reasons, but I have declined to help them."

Catholic Church condemns surrogacy

The Catholic Church condemns surrogate motherhood for at least two reasons. The first involves the in vitro procedure itself; the second, the surrogacy aspect.

Usually during in vitro fertilization, not all of the embryos are transferred to the woman's body; some are destroyed. The Catholic church sees this as a form of abortion.

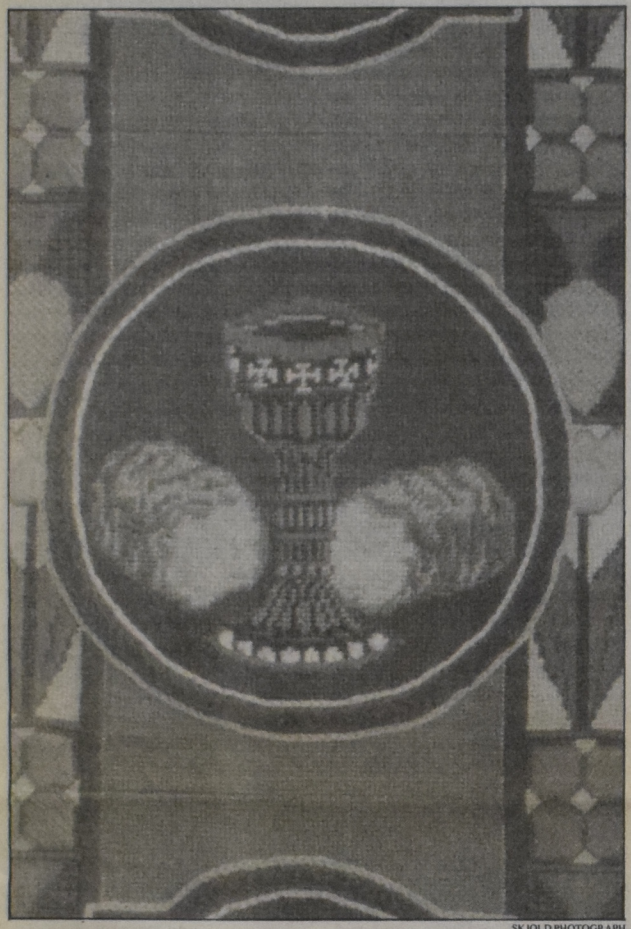
The Catholic church also rejects surrogacy. The Vatican paper, *Donum Vitae* (The gift of life) says: "... it is contrary to the unity of marriage and to the dignity of the procreation of the human person. Surrogate motherhood represents an objective failure to meet the obligations of maternal love, of conjugal fidelity and of responsible motherhood." It continues, "it offends the dignity and the right of the child to be conceived, carried in the womb, brought into the world and brought up by his own parents; it sets up, to the detriment of families, a division between the physical, psychological and moral elements which constitute those families."

Many fertility clinics in the United States, in fact, do refuse to offer the "social surrogacy" service, arguing that it brings such procedures for reasons of infertility into wide public disrepute.

Observed Sherrie Smith, program administrator for the Center for Surrogate Parenting and Egg Donation in Maryland: "If a woman is too busy to carry the child, or doesn't like the physical appearance of pregnancy and wants somebody to do that for her, she's probably too busy to be a mother."

Reflection

Communion services I've experienced



SKJOLD PHOTOGRAPH

Communion bread and wine on a needlepoint tapestry at Olivet Church, in St. Paul, Minnesota.

Tymen Hofman

The Lord's Supper used to be administered much the same way in each and every Reformed church — four times per year and with the use of wine and the common cup. That changed some 50 years ago with the introduction of individual glasses, but for the rest it was as it had always been. The service was preceded by a preparatory Sunday in which a special sermon was preached and was followed by an applicatory sermon on the day of the celebration.

If someone was a visitor in the service and wished to partake that person was required to seek the permission of the consistory. It was close communion and was supervised. There were to be no unworthy partakers lest the table be profaned and the fellowship should be deprived of the Lord's blessing. While that may seem weird by many of us today in this age of change, it was surely not all bad. Some might see this as the age of change and decay.

Rarely the same anymore

One thing can be said about modern communion services — they are rarely ever the same from one Reformed church to another, or even from one congregation to another. I've experienced a few very different services in my time, some I'll never forget. While I was the pastor of Neland Ave. CRC we once used John Calvin's Geneva liturgy, *in toto*, without organ. Try it some time!

Some eight years ago, Cobi and I were on a tour of England and Scotland in which we visited a large number of cathedrals and churches. That gave us an experience of being part of the holy catholic church which reached far back into history and still continues to this day. When, near the end of the tour, we attended Sunday worship in St. Paul's Cathedral in London, we were invited to partake of the sacrament. Very few of our tour members accepted the invitation, for a variety of reasons, one being the fear of disease from the common cup. That was not a deterrent for me and after listening to the sermon and the form which was read I decided I could partake "in a worthy manner" and proceeded to the rail where I received first the wafer, as the body of Christ, and then the wine from the cup, as the blood of Christ. It was for me, indeed, a unique experience. I had a new sense of the body of Christ in that old and still enduring Anglican tradition.

That reminded me of an earlier service I attended when I was an official observer for the Christian Reformed Church at the general council of the World Alliance of Reformed Churches in Ottawa in 1980. The activities began with a worship service in a large old United Church. That was also an ecumenical setting, with well over 100 denominations represented.

A sacred moment

The communion liturgy was very much in the Reformed tradition but a few nuances struck me. The elements were passed out and each communicant took and ate and drank, not waiting for doing so in unison as is done in most CRCs. In addition, it was all done in beautiful silence so that each one could focus with quiet attention on partaking of the elements. I could concentrate quietly on the body of Christ in the elements free of the imposition of human activity intruding on the spiritual reality. No words, and no music, and no distraction. It was indeed a sacred moment. It seems we must always have something going on while we commune, like we need to respond by the numbers!

An unnerving experience

But the most unnerving experience ever to overcome me was in South Africa. I was a member of a party of three ministers, guests of the information service of the Republic. We were on a marvelous 23-day tour of the country. My roommate was a seminary professor and a Methodist minister. After breakfast on a Sunday morning in our hotel, as we were walking back to our rooms, Newt spotted a cart outside of a room on which was a tray with several slices of bread. I was a bit bewildered when he picked up a slice and said, "We've got wine in our room. We can have communion." I thought nothing of it. Big joker, playing around again! He was that kind of guy. As we passed through our door he said, "Ty, you can lead us. You've done it so often, you can do it by heart." I laughed at his tomfoolery and was about to settle in for a relaxing hour when suddenly a circle of three had formed about me and Newt was reciting the Methodist formulary.

At first I was irked that he was joking around with sacred things when all of a sudden I became aware that Newt was seriously leading us in the celebration of the sacrament. And Presbyterian Harold also wore a serious demeanor. Just as suddenly a chilling fear gripped me. How could I take the sacred elements in such a bizarre setting? Should I protest and stop the business? Should I quietly let them go and not partake? Or should I join in? I had never been on such a spot in my whole life! And I could tell that the Methodist form was not going to be a long one!

Well, the end of the story is that I never went through the process of preparing for the Lord's Supper so fast in all m life. My mind raced to put it all into focus. I began to sense the reality that Christ was not far away. He was near. He was about to appear in the bread and the wine, and I was being led to meet him there. And I did, and we did! And I shall never forget that day or that moment. But I didn't tell my consistory when I got home. This is about the first time I've told anyone.

Communion ala MacDonalds'

I must tell one more story. Recently I attended another church, closely related to us, where the Lord's Supper was also being served. The minister announced a new experiment. The elements would be passed in a basket. Each participant would take a small plastic container from the basket and after we were invited to eat and to drink the body and blood of Christ, we would each proceed to remove a plastic film off of the top of the little container to retrieve a wafer which each one would take at his own volition. After that we were to remove a second lid in order to drink the grape juice in the small cup. With my neuropathic fingers I was unable to remove the lid and in utter frustration I set the whole business aside. I have never lived through such a downer in the celebration of the sacrament. Needless to say I am not for communion ala MacDonalds.

In the CRC we are going through all sorts of nuances and experimentation with the Lord's Supper. I'm finding that the more the nuancing the harder it is for me to really meet the Lord. And then I say to myself — and to you — why can't we just have it like we always had it, when there were no surprises and when things were simple.

Ty Hofman is a Yankee-Canuck and retired Christian Reformed minister who lives in Grand Rapids, Mich.

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Nose for News

Bert Hielema

AGING BODIES TEND TO shrink, but part of mine is doing the opposite: my neck must be getting longer, because I keep sticking it out. This time I am sticking it out to make food my topic — especially the genetically modified kind. Are they good or bad for us? That is the much debated question everywhere.

It must be good for somebody or it would not be on the market. What is the verdict on the genetically engineered eating material we are being force-fed?

I am not an expert. I am just one of the many who depend on food for a life, and since I am concerned with health, and since I believe that we are what we eat, and since I am suspicious of the corporate approach where profit comes before general welfare, I have been reading on the subject, books and articles.

SO HERE COMES THE fruit of my labors.

Let's first clear the deck and tell you where I come from. First a shocking statement: I don't call myself Reformed anymore. The word, in my book, has had it. I much prefer to be Reforming, which is an active word, while Reformed hails back to the past, a past imperfect, which we idolize at the peril of stagnation, of which I see and hear far too much in the church. I try to look forward, forward to a future perfect and try to live accordingly.

I see the food issue as part of the steady progress of the demonizing of society, as the seemingly unstoppable evolution from the natural to the artificial, as the ongoing, relentless process of the monetization of everything, including what we eat.

In plain English: money has become our measure of life. The Bible already told us a long time ago that 'the lust for money is the root of all evil,' and this lust has now become the deciding factor also in corporate farming. Just as we face the danger of losing our God-intended human status by becoming media-dominated human resemblances, so also our fields and pastures face losing their original, divine order through being treated solely as material to be mined for profit.

THIS CORPORATE APPROACH to farming comes with a lot of brainwashing, and the more these lies are repeated, the more they take on the semblance of truth.

For instance: We are led to believe that we live on a continent where food production is supposed to be the world's most efficient. The current notion that back in 1900 one farmer could feed only five people besides himself but that today he can feed about eighty, is part of that deception.

A century ago rural folk delivered their own milk, butchered their own animals, churned their own fresh butter, salted their own meat, baked their own bread, and farmed with animals for which they produced feed.

Now all these functions are done by expensive machinery, using costly fuel, and all the other activities — providing bread, butter, milk, meat — have been taken over by factories. If we count the many millions of North American workers who build farm machinery and trucks, who construct and maintain farm-to-market roads, who process and pack produce and who engage in other tasks, such as selling, delivering, stacking, checking out our groceries, programming and manning the Interac and Credit cards jobs or being bank tellers, I would not be surprised that it takes about the same number of people to feed us as it did in 1900.

I don't even count the inevitable looming tasks of cleaning up our polluted planet or the dubious quality of modern produce, nor do I include the loss of genuine farming communities, once throbbing with people.

GENETICALLY MODIFIED food is the logical conclusion of our mucking around with nature. So far there is no definite proof that human health is at risk. I emphasize 'so far'. History is full of happenings that had unintended consequences. Who would have thought that the combustion engine, invented 150 years ago, would lead to global warming, and that the coolant in refrigeration, invented by Thomas Mudgley in 1930-31, would cause Ozone depletion? This same man also introduced lead in gasoline, which enhanced motor performance. "A gift from God," according to the first oil company to sell it. Now banned because it causes hearing loss, retardation in growth and brain damage.

Some risks have already been detected in genetically modified products. We now have to fight "superweeds," basically immune to pesticides. They have to be pulled out by hand. Also innocent creatures, such as monarch butterflies, might be hurt. The biggest worry is that crops will suddenly fail as insects become tolerant. There also is the likelihood that, say, a genetically engineered tomato, will start to produce in the fruit the toxins always present in its leaves.

But just as General Motors and Dupont fought long and successfully to keep lead in the fuel even though the dangers of lead were known since Roman times, so equally powerful companies do the same with genetically modified foods. They claim that GM rice, dubbed 'golden' rice, will nourish those who are dying of starvation by protecting them against many diseases thanks to its added vitamin A content. However, for that to be effective, people would have to eat 3 kg (uncooked weight) of rice every day, where the normal ration is no more than 100 grams.

The creation and adoption of genetically modified organisms is just the latest step in the historical development of capital-intensive industrial agriculture, in which farmers — and all of us — are trapped. A major increase in yield per acre has driven down the price for their product while the cost of production has risen, decreasing margins and increasing debt and bankruptcies. The modern farmer no longer dwells in a green and pleasant countryside, no, his surroundings have become to resemble more and more the dark Satanic mills of the 19th century Industrial Revolution.

Just as television has entered its post-television area with the *Survivor* type of show, where participants make themselves available as spectacles on a round-the-clock basis and so become instant celebrities, swiftly replaced by fresher ones in the next show, so we have entered the era of post-agriculture, where long established seeds, preserved and cultivated over centuries, no longer have a place. Instead we have manufactured items, called GMOs — Genetically Modified Organisms — which are constantly updated, barely a step ahead of the growing army of pests.

CAN WE FIGHT THIS? Must we fight this?

Of course. We can buy local stuff and support organic growers. Even better, we can grow it ourselves. It will provide us with better produce, fresher stuff, that is not hauled from Mexico or Peru at great environmental expense, and bred only for looks, not for taste or nutrition. Even a few plants in the window will give tomatoes that are better than anything imported. But the problem is larger than our back yard.

We simply cannot leave the issue of genetically modified foods to the manufacturers and the farmers. The issue touches all of life, and such schools as the Institute of Christian Studies (ICS) and Dordt College, which gives an Agricultural Degree, ought to be involved to give us guidance here, because it affects our soil, our air, water, human health, animal health, even our psyche, our soul, because nothing exists in isolation. And, as it pertains to everything in creation, it means that GM food is a religious matter.

I started out to say that I am no longer Reformed in the theological sense. Reformed in the school of Luther and Calvin has been a phase. A good phase. We needed John Calvin and Martin Luther. They started a movement that was a reaction to the Roman Catholic perversion of the gospel 500 years ago. We now need to go on from there, lest we drown in our own theology and choke on our irrelevant doctrines. Life is of one piece.

Just as we live in a post-television period where anything goes that will stimulate people to buy, and just as we live in a post-agricultural era that grows anything in order to make a profit, so we live in a post-theological time where, rather than look back to the answers of our ancestors, we must look ahead beyond the immediate future.

WHY? BECAUSE WITH both feet we are slamming the accelerator of destruction, converting forests into deserts, releasing quantities of heavy metals and thousands of organic compounds into the air and water, and so are disordering the deepest dynamics of God's earth. In the process we are creating problems whose magnitude and complexity are almost beyond comprehension. To argue about points of doctrine in the church of which I am an elder and faithful attendant — never missing a service — and staunch financial supporter, is like rearranging the furniture on the decks of the Titanic.

Dr. Thomas Homer-Dixon, Director of the Peace and Conflict Studies Program of the University of Toronto says this about our time: "Today we are facing the biggest challenge in the history of humanity. And that at a time when we are more fragmented and more incoherent and more unwilling and more unable to fight the dangers that have crept into our lives than ever before." Genetically modified foods is just one symptom of this malaise. The traps set out to ensnare us in the clutches of the Prince of this World, the Great Deceiver, are so clever, so enticing, so tempting, that we need all the spiritual power available through constant prayer and ever-present vigilance and continuous questioning, lest we are sucked into the abyss of godlessness.

Here I go again. I stuck my neck out again. I didn't intend to write all this. Blame it on the Spirit. Will it have an effect? I don't care. It's off my chest.

Bert Hielema tries to practice what he preaches. Perhaps he preaches too much.

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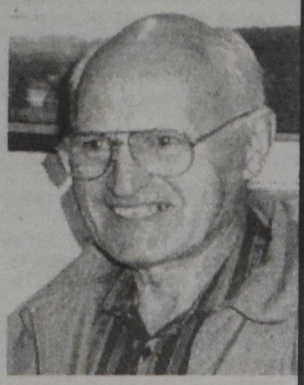

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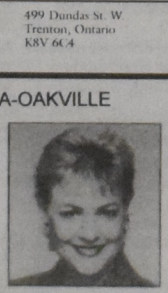

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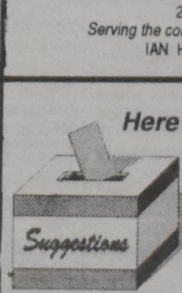

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Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.

RATES
All personal and family announcements: $16.00 per column inch (pci) + GST (columns are two inches wide).
Display advertising re.: businesses and organizations: minimum $18.20 pci + GST, depending on design and frequency.

PHOTOS
There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

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Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 pci per insertion. All correspondence is immediately forwarded unopened.

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We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

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b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Thank You

THANKS
Many people have responded to the announcement about our double 50th anniversary with cards, e-mails, phone calls, flowers or plants, and/or by being at our reception in Brampton.
We have been surprised by the love of so many, and we want to thank each one of them for their friendship and love.
Jacob and Maria Kuntz

For Rent

For rent: **Summerhouse in Tara, Ontario**. $200 per week. Please call Simon deBoer **519-934-3499.**

To advertise in *Christian Courier*, call our toll-free number: 1-800-969-4838.

Birthdays

Congratulations to
Maatje Hendrikse
on her 85th Birthday on August 6, 2001.
With all our love, Mom;
your children and grandchildren.
Open House: August 6, 2001 from 2 - 4:30 p.m. at Pineview Apartments, 1310 Exmouth St. Sarnia, Ont.
Home Address: 102-1310 Exmouth St., Sarnia, ON N7S 3X9

Praise God from whom all blessings flow!
It is with thankful hearts that we announce the 90th birthday of our dear mother, grandmother and great-grandmother
Henderika Pyper
on July 23, 2001.
Happy Birthday Mom and Oma!
Helena & Henk Oosterveld
Johanna & Jake Klimstra
Albert & Linda Pyper
Jean & Gerry Van Holst
Ed & Jane Pyper
18 grandchildren and 12 great-grandchildren
Address: 257 Water St., Guelph, ON N1G 1B6

Anniversary

1961 August 5 2001
It is with much rejoicing that we announce the 40th wedding anniversary of our parents and grandparents
CAMERON and JENNY LINNELL
(nee FLIM)
Thank you Mom and Dad for all your love and support throughout the years. May the Lord continue to keep you in His loving care.
With love:
Greg Linnell — Rochester, N.Y.
Grant & Cathy Linnell — London, Ont.
David, Julie
Home address: 51 Elmwood Cres., Woodstock, ON N4S 2K4

Anniversaries

Woodstock Woodstock
1956 July 20 2001
HANK and BETTY HORINGA
(nee HOITING)
Love is patient, love is kind, love never fails.
And love is what we have in our hearts for you.
Congratulations, Grandpa and Grandma, Mom and Dad — for forty-five years of loving us and each other. You are truly a powerful gift from God in our lives.
Memories and a meal will be shared in celebration of this occasion with your ten children, their spouses and your twenty-six grandchildren.
Best wishes can be sent to:
Hank & Betty Horinga,
RR 4, Woodstock, ON N4S 7V8

35th Anniversary
1966 July 30 2001
HERMAN and MARGARET GEERTS
(VANDERLAAN)
Congratulations Mom and Dad on 35 years together.
Wishing you love, health, and happiness for many more.
Psalm 37:4
Love George, Monica, Caleb, Aidan, Claire, Linda, Jennifer, Conor, Brian, and Laura.

Portage La Prairie, Man. London, Ont.
1951 August 19 2001
With thanksgiving, we celebrate the 50th anniversary of our parents and grandparents
ALBERT and GERDA POSTMA
(nee GROENENBOOM)
Margaret & Marinus Bakker — Auburn, Ont.
Karen & Micheal Stephens, Ruth Anne, Micheal
Helen & Fred Gnuechtel — Austin, Texas
Carolyn, Krystina, Maryann, Kyle
Janet & Ray Beldman — London, Ont.
William, Andrew, Jocelyn, Mark
We invite friends and family to join us at an Open House on Saturday, August 11, 2001, from 2 - 5 p.m. at London Bethel Christian Reformed Church, Gore Rd., London.
Home Address: 83 Buchan Rd., London ON N5V 4H9

Lansing, Ill. Mississauga, Ont.
August 23
With thankfulness to God, we are pleased to announce the 50th wedding anniversary of our parents & grandparents
DON and SALLY WIERSMA
(nee YFF)
Congratulations and love from:
Karen & Cec VanNiejenhuis — Edmonton, Alta.
Nathan & Shawna, Sara, Miriam
Donna & Bill Leo — Mississauga, Ont.
Tara, Alex
Pam & Shawn Howard — Mississauga, Ont.
Sean
We invite family and friends to an Open House on Saturday, August 18, from 1:30 - 4 p.m. at their home:
619 Bob-O-Link Rd., Mississauga, ON L5J 2P5

Home Sweet Classifieds

ANNIVERSARY - RETIREMENT
REV. JOHN and ELLEN VAN TIL
(VAN HARMELEN)
With gratitude to God, their children acknowledge 40 years of marriage and ministry.
Dad has served as church planter in Big Rapids, Mich., (Fellowship CRC); as Campus Minister at UWO in London, Ont. and as Home Missions Regional Director in Canada.
To celebrate the goodness of God an Open House will be held on August 18, from 3 - 9 p.m. at Bethel CRC, 716 Classic Dr., London, Ont.
Gloria & Brian Lubben
Michael, Rachel, Daniel
Reuel Van Til
Jessica
John & Joanne Van Til
Rebecca, Katie
Elaine & Greg May
Lauren, Anna
Brenda & Ryan Fox
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Phone/Fax: 519-453-5844
e-mail: johnvantil@compuserve.com

Obituaries

Hollandscheveld Wiarton
the Neth. Ont.
July 6, 1910 - June 21, 2001
"Praise the Lord, O my soul; all my inmost being, praise his holy name." (Ps.103:1)
ALEIDA KROEZEN
(nee SCHOLING)
peacefully went to be with her Lord at the age of 90.
Beloved wife of John Kroezen for almost 71 years. Beloved mother, Oma, and great-Oma to:
Gretha (†1995) & Arie Van Helden
Rita & Henk, John & Joyce, Alice & Steve, Margareth & Wilbert, Anthony & Monica, Tim & Sandra
John & Jane Kroezen
Cathy, Rosemary & Gustavo, Tim & Janet, Ian & Tammy, Aleida & Doug, Bert, Calvin &Cheryl
Gary & Ria (†1986) Kroezen
Marlene & Mike, John & Tammy, Kristine & Shaun
Libby Kroezen
Adelina & Al, Rietta & Rich, Janet & Mike
and 42 great-grandchildren.
Going-home celebration was held at Gateway Haven Chapel, Wiarton Ont. on Saturday June 23, 2001. Interment at Zion Cemetery in Hepworth, Ont.

Event

Attention all "Pynakkernaren"
A reunion will be held on Sept 8, 2001, for all those who lived in Pynakker and area.
The location will be at the Dutch Mill on Millgrove Rd. Waterdown, off Hwy. 5.
Lunch will be available. Time from 10 a.m. till ...?
Those interested in attending please RSVP to one of the following addresses:
P.Scharringa, **Phone: 905-689-1588, Fax: 905-689-2550** or P.Rustenburg **Phone: 905-945-5993, Fax: 905-945-6092 or e-mail: pete.rustenburg@sympatico.ca**

Obituaries

"I have done my best in the race, I have run the full distance, and I have kept the faith. And now there is waiting for me the prize of victory awarded for a righteous life, the prize which the Lord, the righteous Judge, will give me on that day." (2 Tim 4:7)
Hoogvliet Rt., Z.H. Brampton, Ont.
the Neth. Canada
July 29,1920 - May 4, 2001
On Friday May 4, 2001, the Lord called home to be with Him, His child, our dear husband, father, and grandfather
JACOB PIETER JAN DENOTTER
Beloved husband of Tieny DenOtter (Biel).
Loving father of:
Albert & Jeannette — Kitchener, Ont.
Amanda, Michael, Richard
Alice — Thunder Bay, Ont.
James — (with Jesus, 1986)
Jane & Derek Schreiber — Edmonton, Alta.
Katherine, Benjamin
Also survived by his brother Marinus of Harderwijk, and his sister Janna of Hoogvliet Rt., both of the Neth.
Predeceased by Aalbert & Annie, Fytje & Bram, Arie van Gelder.
Cemetery Service was held at 11 a.m. at Victoria Cemetery in Drayton Ont.
Memorial Service in the Christian Reformed Church of Drayton, Ont., Pastor Peter Van Egmond officiating.
Corresponding address: Tieny Den Otter, Prov.T.305, 7900 McLaughlin Rd. S, Brampton, ON L6Y 5A7

Borger, Dr. Brantford, Ont.
the Neth. Canada
September 23, 1922 - June 17, 2001
"Whom have I in heaven but Thee?...My flesh and my heart faileth: but God is the strength of my heart and my portion forever." (Ps.73:25 & 26) and the Dutch Metrical Psalm 73:13.
GLORIA (GEERTJE) VANDERTUIN
(VAN DYK)
Gloria was called Home to be with her Lord, after a long and painful struggle with heart and heart-related ailments at the Brantford General Hospital E.R. on Sunday June 17, 2001.
Dearly beloved and loving wife of William, loving and devoted mother to her three sons, their wives and children.
John & Shirley
Edgar & Angeline
Kaitlin
Andy & Linda
Simon, Benjamin
Pre-deceased by her parents (1977) Lucas & Stientje van Dijk.
Survived by two sisters in the Netherlands, Trientje Hazelaar of Coevorden and Marcha Ellen of Oosterbeek. One sister and three brothers in Canada, Grace van Donkersgoed, Henk, Luke and George van Dijk.
The funeral service was held at Hope Christian Reformed Church in Brantford on June 21, 2001 with Rev. Richard Grift officiating. Interment in Mount Hope Cemetery.
Correspondence address:
William Vandertuin, 38 Burke Ave., Brantford, ON N3S 6V6

Placing your family ad here would only cost $16 plus G.S.T. Call us today to place your ad: 1-800-969-4838.

Classifieds

Obituary

At the Chatham General Hospital on Saturday, June 30, 2001,
PIETER WEIMA
passed away, in his 71st year, to be with his Lord and Savior.
Pieter was born in Tjerkwerd, Friesland. Beloved husband of Hillie Weima (Thyms). Son of the late Willem Weima (1985) and Anna Weima (nee Wieling) of Beilen, the Neth.
Loving father and Opa to:
Herman Weima — Toronto
William Weima & Sophie Sager — Toronto
Joanne & Randy Crevits — Chatham
Amanda, Andrea
Clarence & Karen Weima (nee Krauskopf) — London
Yolanda, Pieter, Wesley, Esther
Ruby Ann & Fulvio Babich (A.J.) — Chatham
Dear brother to 3 sisters: Klaske Bruulsema, Gerrie van Ommen, Richtje Bos, and 3 brothers: Wybe, Douwe and Jan, (all but brother Wybe still in the Neth.) Predeceased by his sister Japkje Bos (1971) and his granddaughter Cassandra Joy Weima (1988). Also survived by his aunt Klaske Westendorp (nee Wieling) of Chatham and many nieces, nephews and cousins.
Pieter was a member of First Christian Reformed Church in Chatham since his arrival in Canada in 1954. He had served as an elder and cadet counsellor in the church for many years.
Also volunteered many hours for the Chatham Christian School Society. Employed for 35 years by Ben Bruinsma and Sons, he was the foreman on many major projects in the Chatham Kent area.
The funeral was held July 3 at 11 a.m. at First Christian Reformed Church, Pastor Stadt officiating. Interment was at the Maple Leaf Cemetery.
Correspondence address: 85 Jasper Ave., Chatham, ON N7M 4C1.

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Associate Director
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or call **905-892-4332** for more information.

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R. Vander Ploeg, Secr./Treas.
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Phone: (519) 539-2117

Church News

Christian Reformed Church:

The **Covenant Christian Reformed Church of St. Catharines,** Ont. hopes to joyfully celebrate their **25th anniversary** with a special program on Sat. Sept. 29, 2001, at 7:30 p.m. at the church and a special Worship Service on Sunday, Sept.30 at 10 a.m. Everyone, especially former members of Covenant, are cordially invited to join in the festivities.

50th Anniversary
The **Hope Christian Reformed Church in Brantford,** Ontario will be celebrating its 50th Anniversary on September 22 and 23, 2001. A dessert social is planned for the Saturday evening at 6:30, followed by a program of remembering and fun. Special Worship Services on Sunday will be held at 10 a.m. and 6 p.m. with former pastors participating. All former members and friends are invited. Nursery will be provided. Address of the church:
64 Buchanan Crescent, Brantford, ON N3P 2A5. For information call:
Nancy **519-759-7581** or
Gerda **519-753-5543**.
E-mail: hopecrc@sympatico.ca

Call extended to Candidate **Darren Colyn**, 2001 Calvin Seminary graduate, from Essex Christian Reformed Church, Essex, Ontario.

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Miscellaneous

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Event

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Leendert Kooij, Director

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Job Opportunities

INSTITUTE FOR CHRISTIAN STUDIES

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The Institute for Christian Studies is seeking a Communications Co-ordinator. This person will be committed to the aims and purposes of the organization, will be creative, organized, proficient in a computerized environment, and be a team player.

The Communications Co-ordinator will report to the Director of Operations. S/he will be responsible for presenting the work of ICS professionally and effectively through various vehicles including newsletters, brochures, websites, advertising, etc. This person will also be responsible for the organization of various promotional events.

For additional information about the Institute for Christian Studies please see our website at www.icscanada.edu. ICS is an affiliate member of the Toronto School of Theology at the University of Toronto.

Apply with resume by mail, fax or email to Maureen Oulton, Executive Assistant, Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4, fax 416-979-2332, or email moulton@icscanada.edu

We thank all candidates in advance for their application. Only those selected for an interview will be contacted. Deadline for application August 3, 2001.

ICS

Edmonton Society for Christian Education
is inviting applications for
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The successful candidate will provide leadership to a dynamic organization dedicated to providing Christian education. The Executive Director provides leadership to the Society in the areas of development, public relations, finances and facilities management and works closely with the school principal in making Christian education happen. Edmonton Christian School has 1,000 students and is presently planning a $5 million facilities enhancement project. The School is supported by 1,500 dedicated Society members.

Commitment to the mission and vision of Edmonton Christian School and excellent organizational/communication skills are required. Experience in management is a definite asset. A complete position description is available by contacting the Administration Office (780) 476-6281. Salary is negotiable. Application deadline is August 15, 2001.

Please direct resumes or inquiries to:

Roy Schouten, Board Chair
Edmonton Society for Christian Education
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Edmonton, AB T5N 1H6

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Immanuel CRC, 63 Church St. E, Brampton, ON L6V 1G1
Attn: Youth Director Calling Committee.
Contact Steve Ryan at 905-453-3645 for more information.

Teachers

REXDALE, ONT.:
Timothy Christian School in Rexdale, Ont. invites applications for a **teaching position in Grade 4.** We will consider candidates for a full-time position, but also for a part-time position, up to 60%. Are you qualified in ECE, we may consider your application in a different capacity. If you are interested, please respond immediately.
Send your application to:
Att. Mrs. A. Kapinga-Gruning
Timothy Christian School
28 Elmhurst Dr., Rexdale, ON
M5W 2J5
Phone: 416-741-5770
Fax: 416-741-3359
E-mail: Kapinga-g@home.com

METCALFE, ONT.:
Community Christian School in Metcalfe, Ontario requires a **part-time teacher** beginning this fall.
Please contact **Beth Ripmeester, Principal,** at **613-748-9595** or **613-821-3669.**

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Job Opportunities

CO-ORDINATOR CHURCH RELATIONS/ DOMESTIC MINISTRIES

The Burlington office of the Christian Reformed Church in North America (CRCNA) has a full-time opening with the Christian Reformed World Relief Committee (CRWRC). Responsibilities under Church Relations include assisting board delegates and alternates, deacons, individual supporters, and congregations to understand and financially support the ministries of CRWRC. Under the Domestic Ministries, responsibilities include facilitating CRWRC's connection with Diaconal Ministries Canada and promoting refugee sponsorship as a CRWRC program.

College diploma or university degree in Community/Public Relations or Marketing preferred, with a minimum of three years related experience. Previous experience in diaconal ministry is a plus. Effective communication skills one-on-one with individuals and with large groups are essential. Understanding and working knowledge of the CRWRC and the CRCNA is required.

A detailed job description is available upon request. For consideration, submit a letter of interest along with a copy of your resume by **July 27, 2001** to:

Director of Personnel
Christian Reformed Church in North America
3475 Mainway, PO Box 5070 STN LCD 1
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E-mail: colemann@crcna.org

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Director of Worship and Music

Covenant Christian Reformed Church
St. Catharines, ON
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Submit applications by August 10, 2001 to:
e-mail: *rickdyks@sympatico.ca*
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Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

Aug.14-16	"Retreat and Equip" Summer Education Conference at Redeemer Univ. Coll. **Ancaster**, Ont. Lecturer Dr. David Holwerda, "The Apocalypse". Info. Rev. A. Beunk. 905-643-4340; fax. 905-643-4199
Aug. 26	Dutch Service, Ancaster CRC, 70 Garner Rd E (Hwy 53) **Ancaster,** Ont. Rev. R. Koops preaching.
Sept. 8	Pynakker reunion, at the Dutch Mill, Millgrove Rd, **Waterdown**, Ont. Starting 10 a.m. See ad in this issue.
Sept.14-16	First CRC **Brandon,** Man., 50th anniversary. Call 204-727-4652 or 204-725-1445.
Sept. 22-23	Exeter Chr. Reformed Church, **Exeter,** Ont. 50th anniversary. For info. call 519-235-2990.
Sept. 22-23	Hope Chr. Ref. Church, **Brantford**, Ont. 50th anniversary celebration. See ad in this issue.
Sept. 28	Liberation Choir Concert. **Owen Sound**, Ont. 8 p.m. Division United Church.
Sept. 29	Liberation Choir, **Bowmanville**, Ont. 8 p.m. Maranatha Chr. Ref. Church.
Sept. 29-30	Covenant Chr. Ref. Church, **St. Catharines**, Ont. 25th anniversary celebration. See ad in this issue.
Oct. 20	Liberation Choir, **Hamilton,** Ont. 8 p.m., Christ's Church Cathedral.
Nov. 2	Christian Festival Concert, direction Leendert Kooij, Roy Thomson Hall, **Toronto.** See ad in this issue.
Nov. 23	Liberation Choir, **Orangeville,** Ont. 8 p.m. , Orangeville Chr. Ref. Church.
Nov. 24	Liberation Choir, **London,** Ont. 8 p.m., St. Paul's Cathedral.

CCEF Strengthens Christian Schools with Christian Textbooks and Teacher Manuals

Help the Foundation make leaders through Christian textbooks. Send in your tax deductible gift now. Gifts of $100.00 or more will receive a complimentary copy of the 25th Anniversary celebrations at Hamilton Place, featuring 1,000-student voice choir as shown on TV accompanied together with organ, piano, and panflute. Contact our Executive Director, Fred R. VanderVelde, on how you can help the Foundation.

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Dr. Holwerda, an engaging speaker, brings many years of scholarly reflection on this book and many years of teaching experience in the church and the classroom.

When: *August 14, 7:00 p.m. – August 16, 12:00 p.m. 2001*
Where: *Redeemer University College, Ancaster, ON*
To register contact: Rev. Andrew Beunk
Phone: 905-643-4340 Fax: 905-643-4199
E-mail: abeunk69@calvin.edu
Cost: $65 conference only; $87 with meals; $187 with meals/lodging

YOUTH AND YOUNG ADULT MINISTRY COORDINATOR POSITION:

Do you have a passion for youth ministry? Do you have the ability to relate well to youth, and enable and equip them for leadership? **Fleetwood CRC** is seeking to fill the position of **coordinator for youth and young adult ministries**. This coordinator position will be 30 hours per week, with the possibility of full time. Our dynamic and growing congregation of 650 members includes 160 youth and young adults. If you have an interest in this position, you can contact Cindy Nyboer at the church office

Phone: 604-584-6244, Fax: 604-584-6294
e-mail: surreycrc@uniserve.com

or **Brenda Timmer 604-576-2767** for a more detailed job description. Applications can be sent to the church office:

Fleetwood Christian Reformed Church
201, 17619 - 96 Avenue, Surrey, BC V4N 4A9
Attention: Personnel Committee

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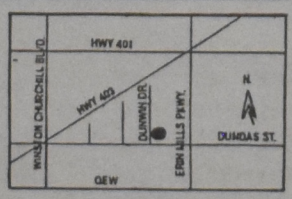

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For more information on these events, visit our website at www.icscanada.edu, e-mail to events@icscanada.edu, or call toll free 1-888-326-5347.

ICS

Institute for Christian Studies
229 College Street, Suite 200
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News

International club unites Christian cyclists

Alan Doerksen

TORONTO — The International Christian Cycling Club (ICCC) is also known as "Wheels of Thunder," in reference to the disciples James and John, who were called the "sons of thunder" because of their forceful testimony for Jesus. The name expresses the club's desire to be used by God to witness through its members' interest in cycling, according to ICCC's website.

ICCC was founded in Canada in 1986 by Canadian couple Marlen and Marilyn Wells and a former pastor from Colorado, Ken Evans. Later, the main office of the club was set up in Aurora, Colorado. The interdenominational club now has charitable status in the U.S.

A former policeman, Marlen Wells accepted Christ at age 20. Marilyn came to faith at age seven. Through friendship evangelism and home meetings the club grew to 80 members the first year and 700 in 12 countries by 1995.

COURTESY DEAN CAMERO

Members of the Ontario "spoke" of ICCC take a rest in Campbellville during a June 9 cycling tour.

Local 'spokes'

Now, the club has about 800 members in about 17 countries, says spokesperson Harry Zandbergen. He is the tour director for the Ontario chapter, or "spoke", of ICCC. "Our mission is to expose each cyclist to the love and grace of Jesus Christ, so that they may want to have a personal relationship with him, and to unite Christian cyclists for a testimony in lifestyle, training and sportsmanship," explains Zandbergen. Each "spoke" of ICCC shares the same purpose, doctrinal statement of faith, key areas of interest and program structure of ICCC.

This year, the Ontario "spoke" of ICCC has planned 12 bike tours in various parts of Ontario, says Zandbergen. In May alone, there were three bike tours: one in the Niagara region, one near Collingwood, and one in the Halton Hills area. Several summer tours will be followed by a fall colors tour to close the biking season, in late September.

"When we start the tours, we have devotions and prayer," explains Zandbergen. Bicycling doesn't allow for much talking, but after a tour, members often discuss faith issues "on a more personal basis.... You don't push it on the person... You don't want to make the person uncomfortable."

The Ontario "spoke" also publishes a newsletter. The club's website is: **www.jps.net/iccc**.

Club co-founder Marlen Wells now works as a youth pastor, but his wife Marilyn continues to excel at bicycle racing. In 1980, she made the Canadian National team and raced in the Coors Classic and World Championships. In 1984, she was one place short of making the Olympic team. She entered the Tour de France in 1984 (she placed eighth), and in 1987. Also in 1987, she won an international race in Japan. She recently won the silver medal at the U.S. Masters National Criterium, according to ICCC.

In 1994, ICCC member Kim Morrow, an Atlanta native, won the Women's Master's World Championship in Austria. Kim was also Women's U.S. Master's Champion in 1994 and 1995.

Although ICCC has a number of members that are involved with the competitive side, there are many who are mountain bikers, recreationalists, and tourists who want to be a shining light in that area of cycling, according to the club.

Ontario city reinstates Lord's Prayer

CC Staff (with files from the *Globe and Mail*)

ORILLIA, Ont. — Despite a ruling by Ontario's highest court against using the Lord's Prayer in council sessions, the city council of Orillia, Ont., recently voted to reinstate the prayer at some of its meetings, in order to retain tradition and reflect the community's Christian beliefs.

In this city of 28,000, the Lord's Prayer is not taken lightly, reports the *Globe and Mail*. When a 72-year-old man from a nearby town questioned the city's legal right to recite the prayer at council meetings, strong emotions were evoked. Henry Freitag, a Jewish man from nearby Penetanguishene, feels his rights have been violated. After the Lord's Prayer was said at an Orillia city council committee meeting in June, Freitag filed a complaint with the human rights commission, saying the prayer was offensive to himself and others.

Two years ago, Freitag fought against his hometown's use of the prayer in council meetings. He took Penetanguishene all the way to the Ontario Court of Appeal in his campaign to bar the use of the prayer in public forums. Freitag, a Holocaust survivor, complained the practice was unconstitutional. In Sept. 1999, the court ordered the town council to stop opening its meeting with the prayer.

Now Freitag is angry that the city of Orillia is not following suit. "To me, they make a mockery of the Supreme Court of Law," he told the *Globe and Mail* recently. "It is anarchy."

After the 1999 court ruling, Orillia's council passed a bylaw against using the Lord's prayer at meetings. It was replaced by a more generic prayer. But this May, Councillor Ken McLaughlin raised the idea of reinstating the prayer.

Legal concerns

Despite warnings from the city's solicitor, council voted in early June to bring the Lord's Prayer back to some meetings. It will not be used at policy-making meetings.

Orillia's mayor, Ron Stevens, voted against the motion because of legal concerns. But councillor Doug Downey, who supported the motion, says the Lord's Prayer should be recited from respect for tradition, not for religious reasons. "We don't want to flagrantly disregard the law," said Downey. "I don't think the court has directly addressed our issue."

Orillia's council recited the prayer at a committee meeting on June 18. Freitag was present, and said he will take the council to court if it continues this practice.

News Digest

Transport minister can't drive

LONDON, Engl. (Reuters) - Britain's newly appointed transport minister found himself in a jam Wednesday after it emerged his experience with roads and highways might be limited — he can't drive. Stephen Byers relies on public transport and chauffeur-driven cars to get around.

"He does not have a driving license and he never learned to drive," a Transport Ministry spokesman said. "But this does not in any way impact his ability to perform his job. He is familiar with the highway system and by comparison, the health minister is not a doctor." Nevertheless, motoring groups pounced on the 48-year-old Byers, saying a transport minister should possess an intimate knowledge of drivers' needs.

Woman bites dog

TALLAHASSEE, Fla. — A 73-year-old Florida woman saved her Scottish terrier recently by biting an attacking pit bull. Margaret Hargrove was out for an evening stroll with her nine-month-old dog, Alex, when the pit bull in a nearby yard attacked, clamping its jaws around the terrier's head.

Hargrove tried, but couldn't pry the pit bull's jaws loose.

"I could see my dog dying right there," Hargrove told the *Tallahassee Democrat* in June. So she got on her knees and bit the pit bull in the back of the neck. "I never thought I'd be biting a dog," she admitted.

The pit bull let go of the smaller dog, backed off, then bared its teeth at Hargrove, who bit the dog again.

Murderous snowman

MONTREAL — Organizers of Quebec's winter carnival are in an uproar because of a novel which depicts their friendly snowman mascot, Bonhomme Carnaval, as an evil gunman. The cover of the thriller, *Les annees fantomes*, portrays the jovial snowman as an assassin, toting a gun.

"The Bonhomme Carnaval has been a symbol of family fun and *joie de vivre* in Canada for 47 years," Luc Fournier, director-general of the carnival told the *Globe and Mail*. "In the book, he's a drug smuggler and killer. We cannot accept that. If somebody did this to Mickey Mouse, do you think that Walt Disney would turn around and say thank you? Bonhomme Carnaval is as well-known in Quebec as Mickey Mouse."